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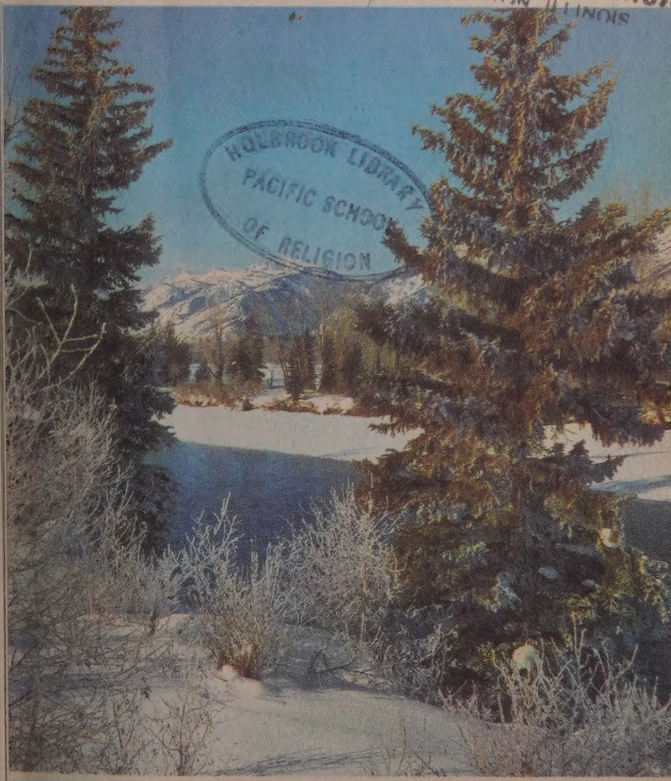

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Happy New Year

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1957

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Cover—Snake River, Wyo., by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from January 1 to January 31

Illumination: My life is new each day in Chri
and new light and new understanding are mi

Prosperity: My life is new each day in Christ, a
I press forward with courage to the prize of pr
perity and success.

Healing: Forgetting the things that are behind
press forward to new life, strength, and health
Christ.

WITHDRAWN
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OLUME 126 JANUARY, 1957 NUMBER 1

Contact with the Christ Mind

from the writings of

CHARLES FILLMORE

WE MAY TAKE it for granted on the basis of many Scripture passages that all of us who accept God as an associate in life e consciously in intimate contact with the Holy pirit. However it will strengthen our faith and eatly add to the effectiveness of the Holy Spirit in work with us if we understand its character and e law under which it co-operates with us in the evelopment of mind, body, and affairs.

Theologians differ in their conceptions of the oly Spirit. Some define it as a principle, but the ajority refer to it as "He"; that is, as the third rson of the Trinity. In the Scriptures it is named riously. In Genesis 1:2 it is spoken of as "the pirit of God" moving upon the face of the waters. e read in Job 33:4:

"The Spirit of God hath made me,
And the breath of the Almighty giveth me life."

Bible authorities (Scofield, for example) that wherever the name *El Shaddai* occurs in Hebrew Scriptures it should have been transl "Nourisher" or "Strength-giver," which in Heb is the feminine name for God. This verse ma read:

"The Spirit of God hath made me,
And the breath of the mother giveth me life."

In Psalms 104:30 it is written, "Thou sen forth thy Spirit." The Spirit is omnipresent, a vealed in the 139th Psalm:

"Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?"

Read all this psalm for a comprehension of universality of the Holy Spirit's work in the cre of man and his evolution.

The Holy Spirit in Divine Mind correspon our thought in our minds. God is Mind; God's of His creation is His Son, and this Son (id executing the plans of God (the original Mind) responds to our thinking in its work of dev plans. We may ideate without restriction, but we come to the execution of our ideas we ha respect certain laws, which we sometimes con restrictions. So we can ideate the unlimited D Mind, but when this Mind is brought into our or consciousness it is limited to our conception

With a clear understanding of the relation ideas bear to their manifestation, we can app God with confidence; then we have access to the unlimited creative ideas, and we co-operate wit Holy Spirit and get greater results. We can lay hold of a healing or a prosperity though

onfidently affirm that in mind we are quickened nd made whole; that we are prospered, and that e are successful in all our ways, because we are orking with and through the whole Spirit of God, he Holy Spirit of wisdom and love.

In Matthew Jesus asked the Pharisees, "What ink ye of the Christ? whose son is he? They say nto him, *The son* of David. He saith unto them, ow then doth David in the Spirit call him Lord, ying,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

"If David then calleth him Lord, how is he his n?"

This lesson, which Jesus gave to His disciples, ings out clearly the relation that the universal or hovah-Mind bears to the personal or Christ Mind. his also suggests that David was not the forebear Christ, but that the Lord or Christ of David exed before the human person was born. It follows at the Christ in Jesus existed before the personality. his is true of all of us. Christ is the spiritual mind every individual, and the spiritual mind is the fspring of the universal or Jehovah-Mind.

When Paul said, "Until Christ be formed in u," he referred to the development in man of the permind.

All the divine perfection that exists in the unirsal Jehovah-Mind can be brought into direct conct with its image and likeness, the Christ, minted in the beginning in each individual. As he velops spiritually man releases, rounds out, and

fully expresses that divine perfection which is tentially in his soul.

The affirmation of any good statement of hea puts us in conscious contact with the Christ m universal and quickens and releases the energy sto up in the subconscious mind, and the process rejuvenation begins its work. This renewal of ma youth through the recognition of Jehovah confi Psalm 103:

Bless Jehovah, O my soul;
And all that is within me, *bless* his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender merc
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.

All those who in faith have persistently appl this law of spiritual acknowledgment of the Ch have received benefits that bear witness to the f that man can overcome sin, sickness, and old age a rise out of the race belief in human limitation, a finally attain eternal life as Jesus attained it.

Jesus warned us not to lay up treasure in a ma rial way but to be "rich toward God," as taught the 12th chapter of Luke. Jesus was rich tow God in that He knew how to release the creat substance implanted in Him from the beginni This same substance is within every one of when released, it makes contact with the univer substance, and invisible currents of supply begin carry their riches to us. It is not necessary that

understand scientifically all the activities of the pent-up substance in our minds, although we shall eventually understand every step of the way.

A simple word of blessing poured out upon that which we have or that which we can conceive as possible for us as sons of the all-providing God will at least begin to release the superabundance of Spirit substance, and we shall have an inner confidence and faith in the providence of our Father.

Jesus warned us not to be anxious about temporal needs but to pray, believing, and to bless and give thanks; then right in the face of seeming insufficiency we should be enabled to demonstrate plenty. Jesus illustrated this when He showed how giving thanks in a devout consciousness for this inner substance would multiply the apparently insignificant resources (the five loaves and two fishes) until they became sufficient to meet the hunger of more than five thousand persons.

A textbook on the redemption or reconstruction of man should cover every phase of human character. Human egotism should be repressed; man's spiritual identity exalted. Remedies for the greatest evils of humanity should be given plentifully, and the lesser evils minimized.

Our Scriptures, plus the guidance of "the Spirit of truth" recommended by Jesus, form such a textbook for Christians. In this combination is found instruction fitted to the needs of the multitude. The timid and fearful read, "Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest."

How an inflated personal ego usurps and fina
destroys the spirituality of one who once w
anointed king of Israel is illustrated in the life
Saul. The stimulation of the spiritual ego is forc
fully taught and demonstrated by prophets and gre
religious leaders. It is written in the Psalms:

"I said, Ye are gods,
And all of you sons of the Most High."

Jesus reiterated this and was denounced because H
declared, "I and the Father are one."

Christian metaphysicians have discovered th
man can greatly accelerate the growth in himse
of the Christ Mind by using affirmations that identi
him with the Christ. These affirmations often a
so far beyond the present attainment of the novi
as to seem ridiculous, but when it is understood th
the statements are grouped about an ideal to be a
tained, they seem fair and reasonable.

The spiritual man is clothed by the aspiration
the thoughts, and the acts of the natural or physic
man. It is here, in this realm of so-called matte
that character is formed. By faith, prayer, medit
tion, and inward resolutions man identifies himse
with the spiritual man and forms in both mind an
body the things affirmed. There was no visible ev
dence of Jesus' unity with the Father when He a
firmed, "I and the Father are one." His disciples sai
"Lord, show us the Father, and it sufficeth us." So w
find that we must be true to our ideas, and cloth
them with an assumption of their tangibility even b
fore they have appeared. We must pray, believin
that we have received and we shall receive.

States of mind established in the consciousne

gather to themselves vitamins, cells, nerves, muscles, the flesh itself. To see oneself in mind spiritually courageous, strong, and healthy will instill health in the primal elements of the organism, which in due season will work to the surface in a perfect body.

We must all learn to look to the mental man for causes. For example, no one but a metaphysician knows the origin of disease germs. The physician takes it for granted that disease germs exist as an integral part of the natural world; the metaphysician sees disease germs as the manifested results of anger, revenge, jealousy, fear, impurity, and many other mind activities. A change of mind will change the character of a germ. Love, courage, peace, strength, and good will form good character and build bodily structures of a nature like these qualities of mind.

The same general law is carried out in everything with which man has to do. Financial success or failure depends on the attitude of mind active in both those who achieve success and those who fall under the negations of failure. To attain prosperity, think about prosperity, industry, and efficiency. Fill your mind to overflowing with thoughts of success; realize that the fullness of all good belongs to you by divine right. To this add a feeling of happiness and joy and you have the recipe for abundant and lasting prosperity.

The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.
—GALATIANS.

Miracles Can Happen to You!

CATHERINE THROWER

ON A RECENT VISIT to the Unity School Christianity I heard for the first time Unity miracle song,

"My mind now is open, my heart is receptive
And miracles are happening to me,"

and it had a thrilling effect on me.

The word *miracle* thrills and fascinates most us, does it not? When we hear this word we i mediately visualize great good bursting forth some form. Such an image stirs something with us that is divine. It is therefore good for us to thi about this word, to dwell on it, and to expect power to work in us and for us. A miracle is t power of God in action, and God always yearns express through us for the good of all mankind. W can call forth our indwelling God-power throu our thought images and spoken words, through o prayers and meditations.

Of course, we know that actually there are miracles in God's sight; but the outworking of Spi in the minds, bodies, and affairs of men is often swift, so great, and so wonderful that it transcen the limitations of matter, and the natural man, wl does not comprehend God-power, terms this ou working of Spirit a miracle.

Charles Fillmore has assured us that "all thin are possible unto man when he exercises his spiritu power under the divine law." And man exercises h

spiritual power under divine law through the faculty of faith, especially when this faculty is released in prayer, as is evidenced by the Bible promise, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

We can be assured that we will claim greater good under divine law through the faith that is released in prayer according to another Bible promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." We can be assured that miracles, or the supreme power of God in action, are as real and as possible today as in the time of Jesus, who promised, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

Concerning some condition or situation in your life, perhaps you have reflected, "Only a miracle would help," but have doubted that miracles are possible in this modern age. If so, observe the words of Dr. Alexis Carrel, one of the modern world's foremost scientists and doctors: "Prayer may set in motion a strange phenomenon, the miracle. . . . The only condition indispensable to the occurrence of the phenomenon is prayer."

Perhaps you have felt that only a miracle could help someone about whom you are concerned: one suffering from addiction to narcotics or alcohol, a mental patient, a cancer victim, or some other per-

son whose illness or condition has been erroneousl termed incurable. You may have reflected: "Oh, i only that person had religious faith. If only he woul pray." If you have thought this, please note Dr. Ca rel's further findings: "But there is no need for th patient himself to pray, or even to have any religiou faith. It is sufficient that someone around him b in a state of prayer." Letters daily pour into Siler Unity from all over the world and attest that th power of prayer is bringing forth miracles in pe ple's lives and affairs. And often good results fo these people because someone other than the perso needing help is interested and is praying faithfull with Silent Unity.

As regards the power of prayer, Dr. Frank C Laubach, world-known minister and missionary, ha described it according to the title of one of his book as "The Mightiest Force in the World."

If you are skeptically thinking, "Prayer may b the mightiest force in the universe for some peopl but not for me; I have prayed and prayed, but witl out satisfaction," please note Glenn Clark's advice "The trouble with most of our praying, as with ou breathing, is that it is too negative. We shut ou selves up in a cramped little three-dimensional roo with our negations, breathing in again and again th troubles that we should let vanish into thin air, i stead of turning to new and fresh air—to God."

Emmet Fox, world-renowned metaphysical write has said: "When the situation seems to need miracle—*remember that nothing is too difficult f God, and that He is performing miracles every day* "The most powerful prayer is simply to see Go

doing the work and to rejoice in this. This is the best way to avoid tension and will power, and therefore to get results."

As the Unity song points out, an open mind and receptive heart are indeed the key to miracles. Jesus said that we must become like little children to enter the kingdom of God, which is the kingdom of good and the realm of miracles. I once observed a devout man of simple faith help bring forth an apparent miracle by maintaining an open mind and a receptive heart. It all began when the assistant secretary-treasurer of a savings bank remarked that it was time she was getting married. She was an attractive person who had many friends and enjoyed a wide range of activities, but she just never had met the "right man." The janitor heard her remark and informed her that it was quite possible for her to meet the right person and to marry happily. He advised her to pray about the matter. She informed him that she had already prayed many times, but to no avail. Doubtfully, however, she agreed to pray again if he would pray with her.

One morning a few months later she was wearing a lovely diamond as she rushed into the bank and announced to her fellow workers that she would be getting married very soon. She had met her future husband while playing golf at the country club and it had been "love at first sight." Ever since, she has insisted that her happy marriage is the result of prayer.

Do you find it hard to accept the idea of miracles for yourself? If your answer to this question is yes, you will find guidance in the passage from the Gos-

pel According to Mark, in which the father of th epileptic brought his son to Jesus and said, "If tho canst do anything, have compassion on us, and hel us." And Jesus said unto him, "If thou canst! A things are possible to him that believeth." Jesu then rebuked the unclean spirit, "Thou dumb an deaf spirit, I command thee, come out of him an enter no more unto him," and the boy was healec Jesus' apostles then asked Him privately, "*How it* that we could not cast it out?" and Jesus repliec "This kind can come out by nothing, save by prayer.

And so when our lives or the lives of those wh are dear seem to need miracles, let us pray in lik manner with childlike faith and make way fc miracles. Let us know that with God workin through us, His highest creation, all things are ir deed possible.

Charles Fillmore has advised us how to pra "Set aside a time every day, a definite time, an pray whether you believe or not. Take a Truth stat ment and repeat it over and over. It does not matte that at first you do not believe it to be true. If yo will persistently affirm Truth, even though you d not believe it at first, you will find your prayers hav power. Faith is like a mustard seed and it will grov Pray, pray, and keep on praying; affirm, and yet a firm once more. Your persistent prayers will su ceed."

Thus we can daily give ourselves a chance to l great good come forth to such a degree that it wi seem to be a miracle in our lives. We can begin ou daily prayer periods by casting off old, worrisom conditions and by affirming and realizing the fc

lowing: *"There is nothing in all the world for me to fear, for greater is the miracle-working power of the indwelling Christ than any outer appearance."* We should then dwell on this Truth until the feeling of fear leaves us. As Charles Fillmore has pointed out, it does not matter that we do not believe it to be true at first; as we continue working with the idea, it will reveal its Truth to us.

Let us then go a step farther by declaring, *"Of myself I cannot do it, but the Christ within me can and is performing miracles in my mind, body, and affairs now."* Let us relax all personal, mental, or human efforts and allow the higher power within us to take over. If the feeling of doubt or disbelief tries to creep in, let us declare as did the man who came to Jesus, "I believe; help thou mine unbelief."

We have now cast out of our minds the thought patterns of the old conditions and are ready for something better. Let us visualize the living Christ, who is actively at work in the situation and is bringing forth the apparent miracle. Let us affirm, *"The miracle-working power of Christ is actively at work in my mind, body, and affairs now and they are every whit whole."* We will recall that Jesus told the father of the epileptic that all things are possible to him that believes! After verbally and silently meditating accordingly, a feeling of peace and joy will well up within us.

We are then ready for the final step, which is to praise and give thanks that the living, indwelling Christ is at work performing the miracle of good and that He is doing it now. Thereafter, when we think of the condition, we should hold firmly to our

vision of the living Christ working to bring fort the desired good, and we should continue to prais and give thanks that this good has been brough forth. After all, Spirit is not limited by our huma concepts of time, space, or conditions. Emilie Cad has said, "There is something about the mental ac of thanksgiving that seems to carry the human min far beyond the region of doubt into the clear atmos phere of faith and trust, where 'all things are pos sible.' " And Emmet Fox has said: "Always 'mak a joyful noise unto the Lord.' Go to Him with prais and thanksgiving. If you can do it, this is the mos powerful prayer of all."

To daily dwell in the miracle consciousness ca prove to be the greatest spiritual adventure we hav ever known! It can be for each of us the fulfillmen of the promise, "Prove me now herewith . . . if will not open you the windows of heaven, and pou you out a blessing, that there shall not be roon enough *to receive it.*"

St. Patrick's Breastplate

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

Happy Highway

MYRTLE SHAY

DID YOU EVER see a highway that looked happy? I well remember one I used to travel when I was just out of college and teaching in a rural school. Of course, it was not a highway by today's standards, for it was little traveled, and the road was not paved but was covered with loose gravel that crunched beneath the steel rims of the buggy wheels and clattered against old Molly's hoofs.

My route took me through the rolling countryside where the scenery changed with the days. I have seen the land now green under spring planting, now brown with harvest stubble, where teepee corn shocks seemed to shiver in the chill of the fall morning. We went past lanes leading to farmhouses, where smoke drifted lazily from chimneys. Cattle grazed in the pastures along the road and sometimes a rabbit would bound across my path, pausing to stare at me from the safety of a hedgerow. In memory I hear again the call of a dove and the insolent cawing of crows. Near the schoolhouse a little stream scurried across the highway, gurgling and laughing over the stones that marked the shallow ford. Upcreek the willows dipped graceful fronds to the water, like women washing their hair.

I traveled this highway when the woods were still and white under their blanket of snow, and only the evergreens retained their summer hue. At other

times I have seen the rain slanting across the farm land and little pools gathering by the wayside. Bu always the road nosed its way sturdily on and on seemingly intent on continuing its journey regardles of the weather or the season. It was the most beau tiful road I have traveled, and the happiest.

Whenever I admired the beauty of my highwa I felt close to God. I usually had the road to mysel and it was as if the Almighty had spread this beaut just for me. It seemed that He whispered to me o His love and infinite bounty, assuring me that I nee never be afraid. The upliftment of spirit that I re ceived from my drive would carry me through th day's problems without fatigue.

One day Mrs. Grim, a neighbor, wanted to visi a family across the river. She asked to ride with me As we drove along I tried to tell her about my happ highway, hoping to share with her the joy of m morning rides. As I pointed out the things tha thrilled me, she stared at me in surprise.

"Why, that's only a ground squirrel," she woul say. "You've seen hundreds of them," or, "Yes, hear the crows cawing. What of it?" When I point out a crooked rail fence lined with blackbirds, sh shrugged contemptuously. "What's come over yo anyway, Myrtle?" she asked. "Are you going batty?"

Having silenced me with that remark, Mrs. Grim then asked, "Have you heard about the Bensons?"

"No," I said shortly, trying to curb my impatience

Mrs. Grim licked her lips with relish and start to give me the details of the lastest neighborhoo gossip. My protest that I did not want to hear abou it was of no avail. Finally in desperation I said

"Please let's talk about something pleasant." She stopped talking for a few moments. Then she began telling me about her ailments. They were as many and as varied as her overworked imagination could make them.

That day I did not see the sunlit water as we crossed the little creek or hear its laughing gurgle as it splashed among the rocks. It was with a sigh of relief that I parted with my passenger just short of my own destination. That day I had no upliftment of spirit to carry me through my tasks. A shadow lay across the sunshine in my heart; my happy highway had changed to one of gloom.

At the time I could see no good in my unpleasant experience. Looking back now, I find a lesson. For life's highway is just like the one of my youth. It is either happy or unhappy for us, depending on the way we feel about it. To my eager young eyes there was beauty, mystery, and joy along the way. To the unseeing eyes of the older woman it was only a monotonous landscape forming the background for her own dreary thoughts. We saw on the outside just what we were within. Mrs. Grim could not enjoy what I saw because her mind was filled with gloom.

Many of us believe that happiness or unhappiness comes from outward things. This is not true. You can easily prove it to yourself by observing the reactions of various persons to the same circumstances. One person sees in a rainy day only the gloom of dark sky and dreary hours indoors. Another sees in it a chance for relaxation with a good book before a cheery fire. For the first person the

day will be gloomy; for the second it will be plea ant. Each receives according to his thoughts. W need to realize that we carry our happiness or o gloom about with us. Instead of blaming the weath or some person for our troubles, it behooves us go to work on the real culprits, our thoughts. The out of the mental clouds will emerge the sunshi to make our highway happy again.

I like to remember Uncle Dave. Uncle Dave w an old man who lived in our community and earn his living by doing odd jobs. The old fellow w crippled, but he was always happy, always singi as he went about his work. One day while he w helping my father mend some fence, I heard h story.

As usual, he was singing. This time it w "Count your blessings, name them one by one." wondered what blessings Uncle Dave had to cou The family was very, very poor. Had it not be for the help of neighbors, many times they wou have gone hungry.

Father looked at the old man, and his ey crinkled with an appreciative smile. "Uncle Dave he said kindly, "we all know you have a pretty ha time. How is it you always seem so happy?"

Uncle Dave stopped singing. He took off h tattered hat and mopped his bald head with a r bandanna. "Well, sir," he replied, "I've a lot to gi thanks for, and singing is my way of thanking t Lord for all He's done for me. I didn't use to fe that way until one night a long time ago. I w walking home from town with a sack of groceri on my back. It had been raining, but the clouds we

breaking up. The road was full of little puddles, and I kept stepping in them, getting my feet wetter than they were. I was trudging along feeling mighty low. My wife was sick in bed, and I couldn't pay a doctor to come see her. I'd spent all my money for groceries we had to have for the children, and the doctor I went to see about my wife said he wouldn't come out to where we lived, that I'd have to bring her in. He knew I couldn't do that. Well, I was feeling all alone like God had deserted me, when all at once I stepped into a deeper puddle than I'd been in before, and the water went over my shoes. Somehow, instead of getting out as quickly as usual I looked down. There in that old black puddle was the brightest star I've ever seen. It was blinking up at me so cheerful like, and the longer I looked at it the brighter it seemed to shine. I had the strangest feeling that it was trying to tell me the Lord had sent it to let me know He hadn't forgotten me.

"Well, I got to thinking if He cared enough about a little old puddle to put stars in it, He must think a lot more of me. I remembered what the Bible said about not even a sparrow falling without His knowing about it and I felt better. Something inside me was changed. I was just the same poor man trudging along with a sack of groceries on my back, but the Lord knew I was there and He was trying to show me He cared.

"When I got home, my wife was feeling better, and after we'd had something to eat things didn't look so bad. We had a fire, victuals and a place to sleep. I started counting up all the things I had to praise the Lord for giving me and I was surprised

how many I could find. Right then I told my wife was going to give thanks instead of griping. I knev that to thank Him enough I'd have to get started t make up for the groans I'd given Him before. I'v been singing His praises ever since. Through all th years we've never needed anything that didn't com in time. Now that I know He cares, I can be happy I can be happy over other folks' good the same a my own. I'm happy when I see a pair of doves talk ing to each other, or maybe just a kitten playin in the sun. I'm happy to see the sun come up ove the pines and smoke coming out of my chimney. I'r happy knowing I have a wife and family and tha other folks have theirs. And the smell of break fast cooking on a frosty morning makes me happ too. It doesn't take much to make a man happy if h really wants to be." Uncle Dave looked up at m father who nodded his agreement.

Uncle Dave, in a low voice, went on, "The Lor put stars in the puddle for me and now He put stars in my heart."

Uncle Dave had learned the secret of the happ highway. How could a man with stars in his hea be anything but happy?

We were made to be happy. In Nehemiah we ar told: "The joy of Jehovah is your strength." Mar passages in the Bible urge us to rejoice. God wan us to be happy. He has spread His glory all abou for us alone. We need only open our eyes, our ear and our hearts wide enough to see, to hear, and t feel.

Like Uncle Dave, we can find stars in our puddl of worry, doubt, and fear. Though we may be pas

ing through the shadow of despair, we know that God is near. It is our gloom that blinds our eyes to Him. God is everywhere. We have only to open our eyes to behold Him in the loving glance of a dear one or the sympathy of a friend. We have only to open our ears to hear Him whisper, "Lo, I am with you always, even unto the end of the world." In the midst of suffering He whispers to us of hope, and our hearts tell us that good will come again. Suffering often brings us close to God. We turn to Him and take shelter in His loving arms. With hand in His we find our happy highway. Every mile holds some blessing, some beauty, some joy for which to be thankful.

Let us look for the stars in the puddles. They are there. Like my happy highway, let us go along through sunshine and rain, reaching for the joy of the Lord, which is our strength.

The highway of life is one that all of us must travel. It is up to us to decide whether we shall drag our feet along a dreary trail or whether we shall go singing along the highway with the joy of the Lord in our heart. Remember, there is no rapture in a glorious sunset for one who does not see it. There is no pleasure in eating when the relish is gone. There is no response to a loving deed when the heart is cold. All that we see comes from within. It is not the beauty of the mountains with silver mists hanging over them that gives pleasure. It is our response to that beauty. If we are angry, the silver clouds will appear black. To one in despair, a rainbow gives no promise.

We must be attuned to the beautiful things in

life if the highway is to be a happy one. Love, jo beauty, and sweetness may be all about us, but we shut our hearts and close our eyes to them, th will not exist for us.

Is your highway through life a happy one? If is not and you are wading through puddles gloom, look deep into those puddles until you c see the star of hope shining just for you, assurir you that God has not forgotten. Then you too, li Uncle Dave, will feel a song coming to your li as God puts the stars in your heart.

Fire of Truth

Fay Wilson

Burn, fire of Truth!
Consume dusts of negation from my soul.
Release God's healing spirit—make me whole.
I am not common clay, which man has trod,
But heir apparent to the life of God.
His health pervades my body, thrills me through,
Engulfs my very being, makes me new!

Rejoice, oh mortal flesh!
You are not bound,
For with His song of health you now resound.
Praise Him for health,
From whom all blessings flow!
Praise Him within—and now,
"Be still, and know."

The Power of Thought

AMY HANNAN MINOR

WHO AM I? What is the purpose of my being alive? How can I accomplish this purpose? No doubt every person considering life seriously has asked himself these questions at some time.

Until these profound questions are answered to our satisfaction, we have no true understanding of life, nor do we know how to live victoriously. It is only as we demand answers to our questions, dare to work with Divine Mind in the face of outer difficulties, set ourselves a definite goal, and refuse to turn back, regardless of the opposition we meet, that we find success, satisfaction, and happiness.

When we come to know Divine Mind as our source, our Father, the answers to our questions come to us one by one, and with them comes indescribable satisfaction.

As offspring of Divine Mind, universal Mind, God, we inherit from Him His characteristics. In universal Mind, which is our Father, inhere all the ideas that supply every need we can know: life, love, intelligence, power, substance, and all related needs. We are the mediums through which these ideas are made manifest.

Divine Mind is benevolent, and all its creations are necessarily good. Divine Mind is everywhere present, so it must also be present in man. Although man exists forever in Divine Mind as an idea, Di-

vine Mind is also continuously present within ma "I in them, and thou in me, that they may be pe fected into one."

Working outside Principle, man gropes blind for his good. He finds many wrong answers and his ignorance accepts them as true and dignifi them with the general name of "evil," even givi specific names to different forms of evil. He h created evil, and if he is ever to be free of it he mu realize and acknowledge its nothingness.

Persons who would live happy, victorious liv must think discriminatively, for the beginning of manifestation is in thought. Thought must confor to Principle. Your consciousness is made up of yo thoughts, beliefs, and feelings. Your health, yo prosperity, your happiness—all the conditions your life—are determined by your consciousne Your consciousness makes of you the kind of pers you are. "As he [man] thinketh within himself, is he."

If man accepts true ideas and thinks them ir expression, he is co-operating with the divine l and forming a spiritual consciousness that manife itself as good in his mind, body, and affairs. Ho ever, since man has free will, he may choose to thi independently of Divine Mind. When he seeks o side himself for his good, he separates himself consciousness from his source, causing his thou processes to move in the wrong direction, from wi out inward, blocking the channel through which good must flow outward into manifestation.

Divine Principle is at man's disposal for wo ing out his life in peace, harmony, health, pr

perity, and happiness. Man as the medium of expression has access to all the ideas of Divine Mind at the point of inflow or inspiration. He also has the power and is the means of bringing these ideas into manifestation at the point of outflow or expression.

Men believe in two powers, "good" and "evil," "God" and the "Devil." Men have allowed mortal thoughts to enter their minds unchallenged, thoughts that have created a consciousness of duality and that have been outpictured as various unwanted conditions.

Having produced these negative conditions for themselves, men have believed in them as reality, contemplated them, resisted them, and brought them forth again and again, thus forming a vicious circle of misfortune that only a change of consciousness can correct.

Herein lies our difficulty. We have believed in health and also in sickness, in wealth and also in poverty, in love and also in hate, in happiness and also in grief and suffering. We have believed in life, and just as firmly we have believed in death.

Yet Jesus taught eternal life, and He said that we should attain it. He taught that the kingdom of heaven is at hand, that it is within us. He denied negative conditions wherever He met them. Of the daughter of the ruler of the synagogue He said, "She is not dead but sleepeth," and she awoke at His command. He told Lazarus to come forth after he had been in the tomb four days. He healed the lepers and fed the multitudes and turned water into wine because He did not acknowledge lack.

He dealt with the divine ideas of life, love, sub-

stance, intelligence, power, and He manifested a
these because of His pure consciousness of Truth
He said, "Judge not according to appearance, bu
judge righteous judgment," unlike those who hav
a dual consciousness, who judge by what they se
and feel and apprehend with their senses.

Jesus was not distracted by appearances. No ma
ter what the appearance, He thought from the stanc
point of Principle. He was such a pure channel fc
true ideas that they flowed constantly through Hir
to enrich the lives of all He touched. He alway
produced the right solution to every problem.

Thought is the means by which we use Principl
Principle did not give Jesus right answers because
favored Him more than it favors us. Jesus obtaine
right answers because of His attention to, His i
terest in, and His complete co-operation with Pri
ciple. He became one with Principle, and all th
treasures that are within spiritual man moved int
manifestation at His command.

Principle is impartial, impersonal. Without e
ception, it always works out everything submitte
to it, for Principle is immutable, unfailing, d
pendable.

Principle, however, does not choose the materi
with which it works; we provide that. As the math
matician employs figures and through certain oper
tions produces the right result, as the musician er
ploys combinations of tones and through prop
performance produces harmony, melody, rhythm,
we employ ideas and through correct thinking pr
duce perfection, satisfaction, fulfillment.

But Principle can give us a solution only of t

problems we submit to it. If we are dealing in minus quantities and we start with the wrong dimensions, mathematics gives us a solution that is correct in view of those terms of the problem. If length or breadth is incorrect we cannot get the correct area of a room.

Thus it is with divine Principle. If we deal in negative thoughts we get negative results. If we give Principle the wrong dimensions we get an answer accordingly. If we want true answers, we must learn to think according to Truth. We cannot deal in terms of sickness, lack, and unhappiness and expect health, prosperity, and happy results generally. We get our solution in terms of our thought, our consciousness. What is in our consciousness Principle brings into manifestation.

Our good is within us now. Our health, our supply, our work, our love, our home, everything we can ever desire or need is within us. This is the realization that brings manifestation.

So long as we ask ourselves, When will my good come to me? we are looking outside of ourselves, outside of Principle. So long as we see money as our supply we shall have to strive for money. But when we acknowledge divine substance as our supply, knowing that it can become manifest in any form in which we conceive our need, we are constantly supplied with every needed thing. So long as we see our health as a temporary condition subject to the onslaughts of disease, we shall have to depend on the remedies that the outer world supplies; but when we realize that our health is the result of the even flow of divine and everlasting life throughout our

minds and bodies, our health is forever establishe and nothing can impair it. If we allow our happi ness to be determined by certain conditions in lif that we believe will make us happy, by associatio with certain people whom we love and believe t be necessary to our happiness, we shall be subjec to these conditions and we shall not be happy with out them. But when we come to know that happ ness is spiritual and is dependent not on our oute conditions but on our relationship to God, we hav established our happiness in consciousness, and th conditions that we desire in our lives can easily b created according to Principle.

Always what we need and yearn for is in D vine Mind. Always we are contained in Divine Min for there is no place where it is not. Always Divin Mind is within us, for it is everywhere evenly pre ent. Principle is the means by which we may brin forth our good out of Divine Mind. We are alwa thinking; therefore surely we can bring forth th good we desire.

"Every idle word that men shall speak, they shall gi account therefor in the day of judgment."

The idle words of our yesterdays call us to judgme today. God punishes no one, but mistakes must be ma right. Every adjustment that has to be made today shou strengthen us in the resolve: "I will take heed that I s not with my lips."

When our intent is to keep the law of divine livin the law itself helps us to become obedient.—IMELI OCTAVIA SHANKLIN.

Neglected Vineyard

JANE HERRON

IN OUR COMMERCIAL AGE we are constantly reminded that nothing can be obtained free. From an economic standpoint this may be true, but from a spiritual standpoint it is not, and only too often we overlook the marvelous truth that "the best things in life are free."

Love and friendship, sympathy and understanding are priceless spiritual gifts, but the greatest gift of all—God's love, which includes His blessings—is frequently overlooked or shut out. Life is barren and lonely without these blessings. Although they are absolutely free for the taking, and although they can and do make life rich, useful, and happy, too many of us live our days without receiving these blessings.

We often do not really clear the channels for the flow of these blessings from our heavenly Father to us, for selfishness, indifference, or some other deterrent frequently closes the way. I am certain of the truth of this statement, for I realize now that I had not been drinking fully of the "living water" which Jesus spoke about to the woman of Samaria in John 4:10. I was a Christian, but an unhappy one. Then suddenly something happened that changed my life completely.

One day I felt a definite leading to visit a woman who had been one of my schoolmates years before. I had not seen Edith for years, but we usually corre-

sponded at Christmas time. Through these annu letters I knew her husband had passed on a few yea before, and that she and her two little girls co tinued to live on their ranch in the southweste part of our country. Although I had every kind material possession I wanted, Edith had few them. Her work was quite hard, but her life w full of a joy that I had never known. I had not bee in her humble home long before I knew that s was the one who was rich, while I was the one w was poor, and it was then that I began to reali how sadly I had neglected the vineyard of my Chri tian life. Although the name of Christ had bee quite familiar to me long ago, Christ was a strang to me now, and God's precious blessings were n mine. Edith's way of living proved a revelation me.

Before my visit with Edith I was often depresse and many times I wondered how life could be futile. My time was not filled with worth-while a tivity. Instead, I tried to fill the hours with a rou of useless endeavor. Small wonder that I was som what dejected that autumn night when I alighted the station in the little desert town. Edith was wa ing for me, her greeting warm and sincere.

As we drove toward the ranch, the old car rattl so much I thought it would fall apart any minu However, I kept thinking of the welcome I had ceived. There had been a certain light in the eyes my friend that told of an inner strength and seren which enfolded her like a cloak and made me f shabby in spite of the fact I was wearing an pensive suit, styled in the latest fashion.

Twilight was settling over the land as we reached our destination. With no apologies for her home, my friend made me welcome.

The ranch house was rambling and old and lacked most of the conveniences that were part of my usual comfort, but it seemed to spell home in every nook and cranny. A kind of peace which comes only when one is attuned to the heavenly Father seemed to touch me at that moment. It lasted a very short time, but I knew it was a peace I wanted to possess permanently.

That night when we sat down to eat, there was none of the special service I had been accustomed to, but I have never enjoyed a meal more than the one Edith hurried to prepare. Last she and her two children knelt together and thanked God for His goodness to them throughout the day. I was deeply moved by the beautiful simplicity and sincerity of their prayers.

Every evening after the chores were finished and the children were in bed, we two sat and talked. The years that had passed did not matter. We were as close as we had always been, and we were quite happy just to be together.

Each Sunday morning Edith used her old car to carry children to the village Sunday school. As we sang the old hymns of faith, my heart hungered for the joy she obtained by performing the simple service of bringing these children to Sunday school.

One night I asked her how she could assume her responsibilities so bravely and she answered simply:

"Only faith in my boundless spiritual resources helps me to meet each day with confidence. I know

I can never be separated from the love of God, no matter how hard my tasks are, if I ask for His blessings. That makes my day an experience to be lived for Him, for I know He is always with me."

Her eyes held only kindness and her words carried the ring of sincerity as she continued: "I am glad that you have everything you need and that your life is easy and interesting. And though our way of living may seem a bit dull to you, I can't tell you how wonderful it is to have you here——"

I interrupted her: "But you are mistaken! I haven't everything. I haven't the faith or the serenity or the happiness that you have. With all the luxury that I have around me, I am an unhappy, miserable woman. I am hungry for the quiet peace that is in your home."

Edith spoke gently. "You can have it, too, for we know Jesus said: 'Lo, I am with you always.' And He is with us if we want Him. He is willing to pour out the blessings that can transform our lives. But we must want them and ask for them. Life is lonely without our hand in His, and peace comes from not only believing but knowing that what God promises He does. Yes, I have been lonely, but Jesus was lonely also. Things have often looked dark here on the ranch, with blight, or grasshoppers, or not enough water. But at such times remember that Jesus had His Gethsemene, and I find in Him my refuge and comfort."

Her quiet words fell like a benediction on my troubled heart. Yes, I had shut out God and I had filled my days with things that were empty and barren. I realized now how much I had missed in life

and how I had neglected the things of the spirit.

Edith's hand reached out and took mine as she said: "Let us just ask God for His blessing now, for I know you really want it." Then we knelt together in that plain room, and in contrition and humility I asked God to show me the way to a fuller life. I promised Him that I would keep open the channels through which His blessings could flow. I had a wonderful experience that night, for I actually seemed to feel God's presence.

A week later I left for home. As I bade Edith good-by, she whispered, "I will keep you always in my thoughts and prayers. God bless you!"

Back home in my comfortable surroundings again, I wondered if that blessed feeling of God's nearness would leave. I knew that my previous habits had been quite well established. I thought of what the poet had said about habit and I knew now that it was true: "Habit is a cable. We weave a thread of it every day, and at last we cannot break it." Could I break my former habits? My life had been so casual and indifferent, and my life in general had been quite selfish. But I knew that by surrendering to God's will I could become happy and change my selfish way of living. I had never before been really happy and I now knew why.

As I read my Bible that first morning at home, the promises I had read so many times before glowed with a new wonder. It really seemed as though God was with me at that moment, telling me the things He would do to bless me and help me. This was a feeling one would have to experience to understand, for I could not explain it.

After breakfast I complimented Stella, my cook on the appetizing food she had prepared. Then asked about her family and I told her how much had enjoyed my visit. I had always paid my hel well and I had been fair about the hours the worked, but my concern had ended there. Now made it a point to listen when one of them ha a problem to discuss, or some item that was of in terest to him. And to each I gave a little bookle that contained a Scripture verse and a cheerfu thought for every day.

There were a number of women in my churc who for years had been calling on shut-ins, on ur fortunate members who could not get out, and o other lonely folks who were in rest homes or simila places where little happened to brighten their day I had never volunteered for this service, although had more time than many of the others who ha volunteered. Now I called the church secretary an asked her if she would send me a list of persons could call on.

The first name on the list she sent me was th of an elderly woman who for many years ha laundered my fine curtains. She was an alert perso fond of reading, and had always managed to kee up with current events. Now, almost blind, she live on a pension in a small room of a boardinghous I had discovered these facts about her before I we to visit her.

How worth while money can be if one uses to make others happy by doing the small kindness that bring cheer into lives that seem to have so l tle happiness. When I went to visit this woman

took with me a bouquet of flowers, a cake, and several magazines I intended to read to her. She was quite surprised when I told her who I was and somewhat ill at ease for the moment. But when I told her my curtains had not since been as clean as when she had been able to wash and iron, she laughed. That broke the ice for us.

I read to her for a while and after that she made tea, over which we talked for some time. I don't know when I have enjoyed a morning more. I had done such a little thing and yet when I left I felt that this had been the first bit of pruning in the neglected vineyard of my spiritual life.

As the days passed I realized how much happiness I had previously missed through my failure to do things for others. Now I found joy in serving, and it was not long before I offered to play the piano in the junior Sunday school. I loved it!

Another result of my new attitude toward life was the fact that my health was better than it had been for years. I had always been troubled with severe headaches that doctors seemed to be unable to cure. Now these headaches left me completely. In fact, I never thought of them again and I was convinced that they had been caused by emotional rather than physical disturbances. It was wonderful to feel well and it was wonderful to be busy.

Just before Christmas I made regular visits to the veterans' hospital. Rarely had I enjoyed spending money more than I did when I spent it on gifts for each man on the floor that had been assigned to me. And on top of each gaily wrapped gift was a little inspirational booklet of verses and Scripture

that I knew would bring cheer to these men in th lonely hours ahead.

How much a word of praise or a friendly ch means for so many people! I had not realized the were so many persons in the world who appreciat this friendliness. In giving more attention to othe I began with those I employed in my own househo who kept everything operating so smoothly and e ficiently. I first became well acquainted with the I gave them little gifts, an occasional extra day o or I made some other friendly gesture that help to bring happiness to them.

The work that has been the greatest blessing me, however, and has probably done more for othe than any of my other activities has been my wo with young people. I helped start an organizati for them called the Friendship Group. It consi of bewildered boys and girls from broken hom boys and girls whose lives are without appare direction and without love. Because no one see to care about them these young people only t often take the wrong path. I became interested this service through a friend who had a club f underprivileged children and youth, but instead using a public building as she had done, I wanted try to bring those who might be interested into own home where the personal touch would be e dent.

I knew that inviting these young people to home would be an experiment, as was shown the fact that only three came the first night. I l on a lovely street where the homes are those wealthy people, and the young folks were proba

frightened. But I knew that if I could once get them o come, my problem would be solved and I could then make them feel more at ease. This I managed to do for the three who did come the first time. I now have sixteen that come once each week, and we have much wonderful times! We sing hymns, read a chapter of the Bible, play games, listen to records, and have refreshments, which the girls help to prepare. I also show slides of the countries I have visited and I encourage the boys and girls to examine the souvenirs I have obtained from these places.

I also give friendly talks on the characteristics that make life worth while and I feel that these young people are beginning to realize that decency, honesty, and all the other virtues Jesus taught when He walked the hillsides of Galilee two thousand years ago are the ones that count today, too. I think my young friends are beginning to change in their attitudes toward themselves, for the girls are more neat and clean in their appearance, and the boys also show greater care in grooming by polishing their shoes, combing their hair, and so on.

I have helped many of the boys and girls to find jobs after school and I have encouraged them to plan to continue their education, if at all possible. Just the other day a mother of one of my girls called and told me that her daughter had suddenly seemed to change from a stubborn, willful girl to one who is kind, thoughtful, and good. She thanked me for this change, but I thanked God that through my friend Edith I had found the wonder and satisfaction of a real, spiritual experience. I only regret that so many of my years had been selfish and circum-

scribed, for life is a truly wonderful adventure one only knows how to live it. Faith is the flar that grows brighter as blessings pour through t channel from the Father who tells us in Gen. 15:

"I am thy shield, *and* thy exceeding great ward." What peace this knowledge of God's p tection brings!

ANNOINTMENT

Elizabeth Landeweer

God pours His oil, again and yet again,
Upon the troubled waters—making smooth
The storms that sometimes rock the minds of m
We know not how His gentle unguents soothe
The stress upon our nerves—relaxing limb
And weary muscles, held too tense and taut.
We only know an ointment flows from Him
That somehow interpenetrates our thought,
And widens through our whole environment
Until it lulls the waves that loom ahead.
Our bodies feel renewed, and wax content
As children that are warmed and comforted.
As Mary brought the balm within the bowl
And wiped the feet of Jesus with her hair,
So God Himself pours healing oil upon our s
Pure nard, so very precious, and most rare.

Finding the Pattern of Life

RENA VAN DORN

JESUS, THE MASTER TEACHER, came to show all people the way to a richer, fuller, happier life. "I am the way, and the truth, and the life," He told us. "If ye love me, ye will keep my commandments." "For my yoke is easy, and my burden is light."

Mankind as a whole witnesses events in the lives of others that are quite disheartening, and individuals encounter circumstances in their own lives that bring despair and discourage them from making further effort. Life deals hard blows to many of us for no reason that is apparent at the time. It is hard to understand these unhappy, distressing experiences. We find no explanation for them, and a feeling of hopelessness bows down our spirits. In such times it is well to remember that we as human beings perceive only a part of God's plan, and seeing only a part of it, the pattern becomes blurred. Often we do not understand that we see only a part of this plan, and our reasoning finds no answer to life's difficulties.

Have you ever looked at the back of a piece of embroidery work? The pattern is not clear, is it? Colors and threads are meaningless and seem to bear no relation to any pattern of beauty. But turn it over to the right side, and the entire picture is revealed. All colors and threads are in place, as each piece of a puzzle is in place when the picture is complete.

The pattern God has made for human life i lovely, a thing of glorious beauty, and He sees it a such because He sees the entire picture. But we, wit our human minds and hearts and eyes, do not se it completely. With our limited vision, and not see ing the whole truth, we become discouraged, critica and fearful; or we commit some unbecoming ac that only adds one woe to another.

Faith in the rightness of God's plan of life, fait in God's love for us as children of His creatio faith in His power to show us the way to truth an salvation, faith to believe in Him and to follow th guidance He gave us when He sent to earth H only begotten Son, our Lord Jesus Christ, prepar us to live in God's world of gladness, beauty, an assurance. For though we still may not see the com plete pattern for our lives, we do see the outwor ing of the Father's will for us as we learn of Him.

"He that hath seen me hath seen the Father Jesus told us. And God said, "This is my belov Son, in whom I am well pleased." God loves ea of His children with a love greater than any huma being can imagine. This love is exemplified throu the teachings of Jesus when He was on earth, a clearly indicates that each personal life is a necessa thread to complete the divine pattern.

Your life and what you do with it is importa Through it you can perform services and works th glorify God and help to establish His Spirit on ear You, too, can be a light that illumines dark corn in the world. Your faith in God shows you how do His works; your faith in His love for you, shown by His Son, shows you the way. Jesus sa

"We must work the works of him that sent me." With Him let us obediently say, "Not what I will, but what thou wilt," for this attitude, reinforced with obedience to the teachings of Jesus, is our hope of salvation from all manner of human unhappiness and shortcomings.

Though we may not understand all things as we see life unfold, by faith we know that we are part of God's plan of life and that the guiding light of His Son is also the light of our lives. By following His teachings we know the Truth that liberates us from human frailties. As we become worthy, the full glory of God's pattern of life reveals itself to us. By faith we prepare ourselves to become sons of God and joint heirs with Jesus in the kingdom of heaven, where all tears are washed away and where the darkness of night is no more.

"I am the light of the world." "The light shineth in the darkness." "The Spirit of truth . . . shall guide you into all the truth."

The world is neither going back to the Middle Ages nor to what it was before the war. It is being made over new, out of old materials to be sure, but not by old patterns, and it is going to be better, a great deal better, much more religious than it has been this long time, and freer too, freer especially for all who see Truth, go out and get what they can of it, get it for themselves and for their fellows.—SELECTED.

Only Good Can Come!

MARY L. KUPFERLE

HER EYES SHINING with a bright inner ligh that radiated peace and happiness, a Truth student came to me recently, saying quiet ly, "I've learned another great lesson through th Unity teachings, and wish to express my apprecia tion by telling you a bit of the experience, if I may."

Seeing my interest, she sat down for a few moments and related very simply:

"During a recent personal experience concern ing human relationships, I found myself filled with confusion, doubt, and fear and I wondered why such a trial had come into my life. During this time I held the thought, *'It is only for good.'* I did not know what the outcome would be. I did not know the reason for the happening. I could not see any good in the condition. I could not see how it could benefit anyone concerned. All I could do was go forward in faith step by step each day.

"Every day I held to the words, *'It is only for good. Only good can come. All there is is God. All there is in this is God and God's good. Only good fills this experience. Only good can come.'*

"Upon awaking in the middle of the night, sometimes I walked the floor repeating these words simply to keep out the doubts that besieged me. Sometimes I sat through the evenings in darkness repeating over and over, *'It is only for good. It meant only for good. Only good can come.'* As

did my work day after day I clung to these words as a drowning man to a straw. It was all I could hold to, the only thing I could grasp in the midst of an overwhelming tide of affairs.

"If I repeated the words a dozen times, I repeated them a thousand times. The more I did so, the more I could feel a growing conviction within me that they were true, that the goodness the experience held was going to be greater than my greatest expectation. This goodness did not appear all at once. It became apparent only degree by degree. I found a foundation of strength and faith, courage and conviction in developing anew within my heart and mind. I found an assurance I had never before known concerning God's love for me and His goodness. I found that I was unconsciously radiating to others more of this conviction and assurance in God's goodness. Persons noticed the change and expressed amazement concerning it.

"As the months went by, I knew that a deep transformation within me was taking place. I knew that there was a newness of consciousness, a quickened perception of God. The specific outcome of the situation became less important while the good inherent within it became all-important and increasingly apparent.

"Now, although there are a few details to be worked out, fringes of the problem to be smoothed out, I am at peace and exceedingly happy because I know that only increasing good has come and will continue to come as time goes by. *'Only good can come'* is my thorough conviction and faith. The meaning of the words has been so deeply and com-

pletely impressed upon me that it remains with me now as a constant conviction, a living faith."

This was so evident in the face, manner, bearing, and the voice of the Truth student that my heart leaped for joy. I knew something of the situation confronting the young woman and I knew that she had had to release a loved one with whom she had shared many joyous years. She had watched this loved one leave her life, watched another woman take her place. I knew that through continued prayer and steadfast faith she had realized release for herself from a bondage that came to light only through the outer upheaval occasioned. Through prayer she had truly overcome all human feeling of envy and jealousy and loss.

Her parting words to me that day were spoken from her heart, and the truth of them shone through her beautiful, expressive eyes, "I have only love within me for these persons. I wish them only the very best of everything—peace, happiness, success, all the desires of their hearts. For myself, I have a freedom now that I have not felt in many months. I am in love with life now as never before. I have never before known how wonderfully good the goodness of God is!"

This almost miraculous attitude was the result of faithful and steadfast prayer and the diligent application of Truth principles. It had meant days and nights of constancy of spirit and trust in God's goodness, repetitions by the hundreds, yes—thousands that *"Only good can come,"* and a continued action out of Truth in daily living.

What this Truth student accomplished, anyone

can accomplish—you can accomplish. Regardless of the type of experience that you find facing you, whether it concerns personal relationships, finances, or well-being, you can be a similar overcomer, a similar staunch and unwavering conqueror through the Christ Spirit dwelling in you.

You can begin right now to come into the realization of your heart's desire for freedom, joy, peace, supply, for any good of any kind, by simply affirming in faith, *"Only good is in this situation. Only good can come."* Repeat it over and over. Then become still, open, and receptive to God's love and wisdom and guidance. *"Only good can come."* Let the words be impressed so indelibly upon your consciousness that nothing else can find room to enter or lodge therein. *"Only good can come."* Move through each day with these words firmly rooted in your mind and heart, and take each step before you in faith.

It makes no difference what the appearance. It matters not what the seeming. It simply remains with you to hold fast to God in the face of all that is before you, in the midst of any and all outer conflict, confusion, or trial. Only good can come! Only good can come; for God, the good, is all there is!

Recall the experiences of Joseph, son of Jacob, and of his being sold as a slave, thrown into prison, and forgotten by all those who were of his own household. Throughout every unjust, trying situation we see that he must have held to the faith that only good would come, that regardless of the malevolence, regardless of the difficulties involved, only good would come.

We know that good did come to Joseph. We know that he arose to the high position of ruler over all the land of Egypt, next to Pharaoh in authority and in honor, and that through his faith every experience was turned to good not only for himself but for all the people of the kingdom. We remember his meaningful words to his brothers, "And as for you, ye meant evil against me; but God meant it for good."

Think for a moment of another who knew within his heart that only good could come. Jesus of Nazareth in the midst of innumerable trials and suffering held fast to the faith that only good could come.

Perhaps His words to the Father were a bit different than these we are using right now. Instead of "Only good can come" He said something more in the vein of "Thy will be done, Father, for it is good, and good only for me and for all." The meaning is the same. His faith was the same. His trust was the same. The principle was the same. He knew that in spite of the appearances only good could come, that this is all God intends.

Take heart and stand firm with the One who is ever encouraging you to follow Him and walk in His ways. Say with Him now in His name, *Only good can come.* Speak it quietly but faithfully and with authority, *Only good can come.*

Only good is intended for you. Only good God's intent and purpose in your life and affairs. The way you can begin to accept this good is through sincere use of your indwelling faith, through steadfast affirmation of the words *Only good can come.*

Repeat them aloud, right now.

As you do this you will find that Truth becomes potent and real and tangible, a sure foundation in your mind and heart, a strong basis for every other word, for every act. Truth will renew you in body. It will adjust every situation, heal every condition, right every circumstance, transform your life. It will prove to you that the goodness of God is unlimited, infinite, unchangeable, and enduring.

Only good can come, only good can come to you. You are God's own cherished and beloved, for whom good—and good only—has been prepared. Claim it now with all the faith in your heart. *Only good can come!* "Praise ye Jehovah . . . for he is good . . . his lovingkindness *endureth* for ever."

WAIT BEFORE WRITING

During the latter part of the Christmas season, the handling, transportation, and delivery of mail may be slower than usual. Please allow plenty of time for your Unity literature orders and periodicals that you regularly receive to reach you during this rush period. The Christmas mail congestion lasts into January, and while practically no mail is lost, delays do occur. Will you help us by waiting patiently for your literature to arrive? Thank you.

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: My life is new each day in Christ, and new light and new understanding are mine.

Prosperity: My life is new each day in Christ, and I press forward with courage to the prize of prosperity and success.

Healing: Forgetting the things that are behind, I press forward to new life, strength, and health in Christ.

INSTRUCTIONS—"If any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new." To be "in Christ" means to quicken His spirit within us through prayer. The light of His presence dissolves old thoughts and conditions that bound us in the past and ushers in a new life replete with blessings. At the beginning of the new year use the Illumination, Prosperity, and Healing Thoughts in gratitude for the new life Christ is making available to you.

We have no independent mind; there is only universal Mind; but we have consciousness in that mind and we have control over that consciousness. We have control over our own thoughts, and our thoughts make up our consciousness. By analyzing ourselves we find that we unconsciously separate ourselves into different personalities. We should do this work consciously. We should enter into the understanding that the I AM power is given to us in consciousness, and then join or unify that consciousness with the great Christ Mind.

Thus the central idea in this word of affirmation that we are seeking to understand and to incorporate into our consciousness is the Christ Mind. As spiritual metaphysicians we find that the Christ Mind is the Mind of Spirit. In the consciousness of man it functions as two states of consciousness: one in the flesh, the other in Spirit. But Spirit is the source of all.

If you have not recognized the spiritual center within yourself, and have not acknowledged allegiance to it, you are drifting in the darkness of sense. You are allowing your thinking faculty to draw its thoughts (which are its food) from the chaos of ignorance, and you suffer the consequences in the discordant world it creates for you. Consciousness makes your heaven and it makes your hell.

In daily worship it is well to impress upon the sensitive mind that it is unified with Divine Mind.

My life is new each day in Christ, and new light and new understanding are mine.

When you work in harmony with universal law, every needed thing is abundantly supplied. Your part is simply to fulfill the law; that is, to keep your mind filled with mind substance, to store up spiritual substance until the mind is filled with it and it cannot help but manifest in your affairs in obedience to the law "Whosoever hath, to him shall be given." But you are not fulfilling the law when you allow poverty-stricken thoughts to dwell in your mind. They draw other like thoughts, and your consciousness will have no room for the truth that prosperity is for you. All that the Father has is yours, but you alone are responsible for the relationship of the Father's good to your life. Through conscious recognition of your oneness with the Father and His abundance you draw the living substance into visible supply.

Do not hesitate to think that prosperity is for you. Do not feel unworthy. Overcome any idea that you were meant to be poor. Think prosperity, not in general but in specific terms, not as something for the other fellow but as your very own right. Deny every appearance of failure. Stand by your guns and affirm supply, support, and success in the very face of question and doubt, then give thanks for plenty in all your affairs, knowing for a certainty that your good is now being fulfilled in Spirit, in mind, and in manifestation. Affirm confidently:

My life is new each day in Christ, and I press forward with courage to the prize of prosperity and success.

Isaiah said, "Woe unto them that decree unrighteous decrees." Our woes can be traced right back to some unrighteous decree. We have decreed a thousand things that we did not want to come to pass, but that have come to pass, and we are suffering the woeful consequences.

Our body is weak or strong, according to what we have decreed for it. Every organ is functioning as we have decreed. If we have said, "My stomach is weak," the obedient life and substance has formed this kind of stomach for us. If we have declared strength and vigor for our stomach, this organ will at once begin to carry out our decree. "Say the word, and my servant shall be healed." So every organ and member of the body responds to our decree.

The vital energy of eternal life exists in every cell of our body. Science proclaims that its experiments with animal tissues prove that man's body would live forever if it were not for his brain. Metaphysicians know that the brain and nervous system are the organ of the mind, and that man dies because he is not wise in his directive power.

Man is the anointed son of God called Christ. When we know the truth about ourselves we are freed from the bondage of the foolish decrees of personality. Do not exalt personality in your decrees for yourself. Exalt Christ by making your decrees in His name. "Christ in you, the hope of glory.

In thankfulness for new life and health affirm:

Forgetting the things that are behind, I press forward to new life, strength, and health in Christ.

Who Do You Think You Are?

MANY OF US grope along life's way, bumping into negative experiences without any clear idea of who we really are. If we really knew who we are, we should be on a clearer path, one with fewer bumps for ourselves as well as for others. The Scriptures tell us, "For as he [man] thinketh in his heart, so is he." "In His heart" means in His secret thought.

In Matthew 16:13-19 we find Jesus asking the apostles, "Who do men say that the Son of man is?" They answer, "Some *say* John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

Then Jesus came right to the point: "But who say ye that I am?"

You may say, "I am John Smith," and thus identify yourself at least to a certain degree. There may be many John Smiths, but you are different from any of the others because of what you think about yourself. In the course of your conversation you further identify yourself. You say, "I am a sufferer from heart trouble." Then by your own statement you are John Smith who has heart trouble. Then you may further, unthinkingly, identify your particular self by declaring: "I am poor. My people were good but they always were poor. So I am running true to form; I am poor too." Then you become John Smith who is sick with heart trouble and is hard up. You may admit to yourself that you don't like your job and have failed in it, that you haven't the ability to

make friends as other people do. So you are definitely identified, and according to your own label, as John Smith, sufferer from heart trouble, poor, a failure in his chosen work, and unable to make friends. Thus you have decided by your thinking who you are.

Simon Peter said, "Thou art the Christ, the Son of the living God."

Christ is the only-begotten Son of God or the perfect idea of man in Divine Mind. This perfect idea inheres in each of us; it is the embodiment of all divine ideas, such as life, love, wisdom, intelligence, power, substance. These were planted in us by the Father; and when we deny them we are denying the good that God created in the beginning for us.

"But who say ye that I am?" If I fail to see my Christ self, I open myself to experience whatever I do see and whatever I attach my "I am" to. It is therefore most important what I say "I am" to because by the use of "I am" I may link myself with outer seemings, disease, poverty, failure, and [illegible]ness, just as John Smith did. Or I may recognize the Christ within me, that which the mystics call the "cosmic man," the higher self, and thus bring forth the kingdom of the heavens within me.

Jesus said, "Blessed art thou, Simon Bar-jonah," when Peter recognized Him as the Christ; "for flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

Flesh and blood will not reveal it to you either. Knowledge of who you are comes not from the intellect but from spiritual understanding, a revelation of God.

"But," you may ask, "how do we get spiritual understanding, this revelation of God?" We do *not* get it, I can assure you, by seeking everything else in life first. We do get it by putting it first and asking for it. We seek and ask by taking time each day to be alone with God; by having our desires right, by having our hearts true, and then praying to our Father who seeth in secret, in the heaven of our own minds. In these times of meditation and prayer we draw on our inner resources, the deep wells of strength, healing, harmony, and peace.

If you were receiving instruction from an earthly teacher, you would listen to him. You would be interested and give him your attention; you would be expectant of receiving the information you need for your ongoing. It is the same when you would receive wisdom from your I AM self, the Christ. You must be interested and turn your attention within, you must expect to receive guidance, and quietly listen for a revelation.

You pay for instruction from earthly teachers both in time and money; you can go to your Father and receive guidance for only the price of your time.

The I AM always leads and guides in ways of overcoming, of pleasantness, and peace. Fear throws dust in our eyes, and we are unable to see the mighty spiritual forces that are always with us. So we must seek the One who quiets all of our fears, we must harmonize our will with God's will.

Blessed indeed are those who do not say of their I AM, I am sick, I am poor, I am without friends but who deny negative connections and affirm the presence and power of the I AM. This is our one

source of help. There is not one power to heal a sick body, another power to help one have harmony in life, and another power to fill an empty pocketbook. It is all one power, one source of good.

Sometimes a person has plenty of money, and he realizes that God is the source of his supply; yet he does not know that God is also the source of his harmony. Our supply and our harmony may come to us through human channels, but when we look to the channel alone we may be disappointed. Look always to the source, God in the midst of you, to your Christ, your I AM, and call it good, and you will not be disappointed. Let your expectancy be from God.

One person who is conscious of these inner resources is a light and inspiration to vast numbers of people; he may even change the history of the world. One person knowing he is a son of the Most High God lifts up himself as well as bringing peace, healing, joy, and hope to countless sick and discouraged ones.

"Who say ye that I am?" the Christ within you is asking. The Christ within Jesus, an individual expression of God's divine-idea man, predominated. Jesus knew that He was the Son of God, for He said, "He that hath seen me hath seen the Father."

You and I may live so close to the divine idea that other persons looking at us and contacting us may also see and contact the Father. Jesus educated His followers to discern the real man. He taught them that there is a power in man that gives him authority over the things of the earth. This power is the higher self, the spiritual man, the Christ in you, your hope of glory, the I AM!

Some persons are more conscious of the truth about themselves than others, but the Truth of Christ ever remains in us ready to be unfolded when we do become conscious of it. Our desire to express life, love, well-being, abundance of all things, and happy, harmonious relations with persons and with our environment is this power within, our I AM or God, seeking expression through us. This ultimate reality is what we are all seeking. We may think we are seeking health, money, or thrills, but in reality we are seeking God, the source of all good, and when we have found Him we have found all good.

It seems to me then that we should first decide who we think we are. If we desire to be known as sick, poor, friendless, we have the right to declare these things for ourselves, for man has a free will. If we desire to follow Jesus, however, we must change the thoughts we think about ourselves. This we do through prayer and meditation and seeking to know the Truth. Flesh and blood will make you believe you are a crawling creature; but it can be revealed to you through Christ that you are a winged creature. The first conception is from the intellect, which is man's "outsight," the other from the spiritual understanding, which is man's "insight." If we look outward we shall ever see the blurred, unhappy appearance; but if we look inward, to the perfect pattern for living, we shall find the divine pattern objectified in our bodies and circumstances.

Just as the oak tree is potentially infolded in the acorn, so in you is infolded the spirit, the great self of you. Man is not body only; he is spirit, soul, and body, a threefold being. Never will he be satisfied a

long as he lives consciously in only one third of his being. We have the same Spirit in us which was also in Jesus. Jesus co-operated with the Spirit within Him; He harmonized all His faculties and powers.

You too are a son of God, made in His image. You are a wonderful creature, and it is your God-given privilege to bring forth God's likeness; in fact, it is your destiny to know the Truth that sets you free. Do not bind yourself longer to the limited belief that you were born to sickness, trouble, sin, and death. Infolded in you is the perfect idea that God had for you and of you when He created you. It is your very great privilege to be perfect, happy, healthy; to be in your right work, contented with a contentment that the Bible describes as the "peace of God, which passeth all understanding."

As long as you think you are a worm of the dust, you will crawl. But the Bible declares, "Ye are gods." "Blessed art thou," says the Christ of God to him who says from his spiritual consciousness, "Thou art the Christ, the Son of the living God."

Can you say it of yourself? Can you understand it; can you believe that you need no longer crawl or doubt or fear ever again? If so, you know who you are. You have a goal in life, and you will attain it.

Who do you think you are? Remember the Scripture "As he [man] thinketh in his heart [his secret thought], so is he." You need wonder and doubt no more! You may know that you are a son of the living God, beloved of Him.—*Blanche Tromble Evans*

Wealth and riches are in his house.—PSALMS.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 6, 1957

UNITY SUBJECT—*Our Dawning Consciousness of the Divine.*

INTERNATIONAL SUBJECT—*Wise Men Seek Jesus.* —Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wisemen from the east came to Jerusalem saying,

2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.

4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

6. And thou Bethlehem, land of Judah,
   Art in no wise least among the princes of Judah:
   For out of thee shall come forth a governor,
   Who shall be shepherd of my people Israel.

7. Then Herod privily called the Wise-men and learned of them exactly what time the star appeared.

8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when

ye have found *him,* bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*They fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.*—Matt. 2:11.

SILENT PRAYER—*I rejoice in the dawn of the Christ light in my mind and heart.*

All development is under law. Spiritual consciousness, or man's consciousness of his spiritual identity, grows according to a law as fixed as that which governs the planets in their orbits. That we have access to divine substance within the depths of our consciousness and that out of it we fashion a new ideal of life that is destined to lift us up and transform our whole being is a conception that brings us joy and gladness.

Bethlehem means "house of bread" or "the substance center" wherein the ideal man has his source. This ideal man is Jesus, whose name means "deliverance through Jehovah; Saviour." The name

Herod means "heroic; son of a hero." The Christ ideal is born in man "in the days of Herod the king," or in the midst of the ruling power of the outer consciousness. The ruling power is antagonistic to the new conception that, in due time, is destined to supplant it. Sense and spiritual consciousness are opposed to each other and cannot subsist in the same mind.

The Wise Men of the East who came to Jerusalem seeking the King of the Jews symbolize the inner resources of the mind when it is stirred to the depths by a revelation of Truth. The east represents the within, and the coming of the Wise Men signifies the intuitive wisdom reverently seeking out the new ideal of life that is beginning in consciousness. The King of the Jews, or ruling power of the spiritual consciousness, commands the worship and devotion of the soul, which lays its rich gifts at the feet of the Spirit of truth.

The Wise Men saw the star in the east. The astronomer Kepler calculated that in 7 B C. there occurred three times a remarkable conjunction of the planets Jupiter and Saturn in the constellation Pisces. The following year a triple conjunction of these two with Mars occurred. This was followed by the appearance of a remarkably colored evanescent star, the true star of the Magi. By this reckoning the birth of Jesus took place in 6 B.C. instead of six years later.

The star symbolizes our inner conviction of our divine sonship. Our convictions are based on intuitive wisdom, and we show our wisdom by following our convictions; thus making of our lives complete cycles

or unity of belief and conduct.

The outer, personal, or sense consciousness is disturbed by the first inkling of the new birth in the heart and mind of man. Herod the king was troubled "and all Jerusalem with him" by the inquiry of the Wise Men. Two years before this he had, in a fit of jealous fear, destroyed all the chief Pharisees. The outer state of peace that exists when the personal consciousness is in undisputed control is ruffled by the prospect of a change in our thinking and living.

The investigation of the credibility and genuineness of a man's inner experiences and their meaning for him may be made in the scientific spirit to determine the truth without bias or predilection. It may be made for the purpose of confirming his faith which is enlisted in support of his inner experience. It may be conducted in the spirit of doubt and hostility to discredit the truth of what has seemed to force itself upon the worldly mind in the spirit in which Herod sought to find Jesus, not in order to worship Him but to destroy Him.

When we realize that the Christ ideal has begun to form in our minds we should watch over it lest the subtle desires of sense rob the ideal of its vitality and kill it out of consciousness. We should nurture and nourish the ideal with spiritual thoughts daily. Unless we do so, Herod will be successful in his quest and the Christ child will be found by him.

The Wise Men offered the Christ child gold and frankincense and myrrh. Wisdom offers Truth the gold of unalloyed devotion and the frankincense and myrrh of proved and tried knowledge.

In the inmost recesses of our hearts or minds we

feel and know that our salvation lies in clinging fast to the Christ ideal of life and turning our backs on the Herod of sense and personality. Our "own country" is the inner life of Spirit, and we return to it by way of prayer and meditation rather than by way of the outer sense consciousness. The Wise Men did not return to Herod, but warned in a dream not to do so, "departed into their own country another way."

QUESTIONS

1. What is the meaning of the name Bethlehem, and what is its significance as the birthplace of Jesus?
2. What is signified by the statement that Jesus was born "in the days of Herod the king"?
3. What do the Wise Men of the East symbolize; also the star seen in the east?
4. How should we nourish and develop the Christ ideal?
5. Interpret the last verse in the lesson.

Lesson 2, January 13, 1957

UNITY SUBJECT—*Preparing the Way to Dominion.*

INTERNATIONAL SUBJECT—*How to Resist Temptation.*—Matt. 3:16—4:11.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written; Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*Thou shalt worship the Lord thy God, and him only shalt thou serve.*—Matt. 4:10.

SILENT PRAYER—*My desire is to keep wholly to the will of the Christ.*

When it is first realized, power brings with it a subtle temptation in threefold form. Jesus underwent the trials of meeting this temptation, and we may profit by studying His method and following it.

In the first place Jesus submitted to baptism by John. Baptism is a symbol of denial, and by being

baptized Jesus signalized His denial of the power of the sense mind over Him. To do what is right in every circumstance is best for us. Even when sin does not weigh upon the conscious mind it is right to deny its power over the subconscious mind, for the latter harbors vast reservoirs of past thoughts and acts no longer remembered. Through becoming conscious of Divine Mind within Him, Jesus had overcome the claims of sense, but He was baptized by John in token of erasing all past impressions of error from the subconscious mind.

But when He had once denied the power of past impressions of error He put them behind Him and turned to the constructive form of thought. "Jesus when he was baptized, went up straightway from the water." Lingering in denial is undesirable. It is best to leave negation behind as soon as possible.

One of the principal teachings of Jesus is that the kingdom of heaven is within us. He conquered the inner realm and established Himself as king over it. He came to show us how we may make the same inner overcoming. Our real world is the inner realm of mind and heart. When we gain dominion over it we are fitted to cope with life regardless of the turn it takes or what it brings to us.

The first temptation that assailed Jesus, it would seem, was the result of a legitimate desire. The impulse to satisfy His extreme hunger immediately was natural. Since He was conscious of divine power within Himself to command substance, why should He not turn stones into bread? Later in His ministry Jesus fed the multitudes on two occasions by having recourse to spiritual power over substance. How

ever, the Christ Spirit does not use power for selfish ends. Instead, it subordinates the self to the higher will.

Physical hunger is a symbol of the soul's hunger for the living bread, the Christ. The temptation to serve the lower with the higher was therefore met by Jesus with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." With these living words Jesus appeased His hunger. In case of emergency the affirmation, *I feed on the faithfulness of the Father and am sustained by the living bread* keeps physical hunger at bay.

The temptation to make a display of spiritual power and use it to convince others was met by Jesus with words that do not appear in the Decalogue. "Thou shalt not make trial of the Lord thy God." To try out a saying merely to see whether it will work is a demonstration of faithlessness. Faith in God must be strong in the heart before any attempt to prove His law is made, and no attempt to gratify personal curiosity is legitimate.

The third temptation assails those who have realized mastery of mental laws and are able to control events in the outer realm. To control outer events for personal ends is to worship personality, which is the man-made "devil" of ambition and thirst for power. Although such power brings success of a kind and for a time, its ends are destructive and catastrophic, because it flouts divine law. "Thou shalt worship the Lord thy God, and him only shalt thou serve."

When we know how to use our power to meet

and master temptation in both the inner and the outer realm and when knowledge is reinforced by desire in us, we are ready to take our place in the work of the spiritual kingdom. This place involves work for the kingdom. "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand." What He had learned and proved in His own experience He at once began to teach to others, to the end that the kingdom might be a universally realized state of peace and joy on earth.

QUESTIONS

1. When the sense nature is denied power over the life what is its reaction?
2. What form of denial of the sense nature did Jesus make, and why did He make it?
3. What is our real world, and how do we gain dominion over it?
4. Why was it not legitimate for Jesus to turn stones into bread in order to satisfy His extreme hunger?
5. Of what is physical hunger a symbol?
6. What takes place when spiritual power is used to control outer events for personal ends?

Lesson 3, January 20, 1957

UNITY SUBJECT—*Loyalty to Our Convictions.*

INTERNATIONAL SUBJECT—*Gospel Righteousnes.*
—Matt. 5:13-20, 43-48.

13. Ye are the salt of the earth: but if the salt hav lost its savor, wherewith shall it be salted? it is thenc forth good for nothing, but to be cast out and trodde under foot of men.

14. Ye are the light of the world. A city set on a hi cannot be hid.

15. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*I say unto you, that except your righteousness shall exceed* the righteousness *of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.*—Matt. 5:20.

SILENT PRAYER—*As I keep God in all my*

thoughts the kingdom of heaven is made manifest in my earth.

How the kingdom of heaven may be preserved and made manifest in the earth is a subject that merits our study and attention. If we are to make our influence for good felt we must not only become conscious of the good as the one reality; we must by faithful effort strive to give this good expression.

The distinctive quality of salt is its saltiness. If that were lost it would be good for nothing but to be thrown out like sawdust. The distinctive thing about the believer in the Christ is the fact that the Spirit of the Christ actuates him. Unless he shows this Spirit in his life as an individual and as a member of society, he is a loss to the community of Christian believers and his value to the social order is negligible.

To make the way clear before us our faith must be something more than theory. It must be a rule of action, a way of approaching life. Without faith in God life grows flat, insipid, tasteless, unseasoned whereas active faith gives meaning to life and lends zest to it. Where faith is strong enough to hold us true to our convictions we know neither boredom nor monotony nor loss of interest in life.

The purpose of having a light is to illuminate what otherwise would remain obscure, to bring into visibility what without it would be invisible. To this end the light must be placed where it will shine to best advantage. A lighted candle under a bushel measure would be useless, because it would be obscured. The object of the Christ-filled life is to register Christlikeness well and truly express it

Faith is shown not by profession but by works. Love is shown by loving; thoughtfulness for others by taking thought for them now. Love, wisdom, unselfishness, whatever Christlike traits we have developed most and can most fully express, are to be expressed. We cannot hide away our capabilities and remain capable without effort. We are responsible for using aright the wisdom that we have. Our light must be allowed to shine in order that all may have an opportunity to see clearly what is clear to us already.

If we would know the love of the Christ we can do so. Every day we have an opportunity to be loving toward all alike, toward those who love us as well as those who dislike or hate us. To be loyal to the love of the Christ is not easy, but opportunities to learn loyalty are always available.

Jesus Christ proved that it is possible to love our enemies and pray for them. Nothing is so sure to develop the impersonal viewpoint that puts us in direct touch with the infinite Spirit as keeping the law of love. Impartiality is a Christlike trait, and one that we must master if we wish to make the perfection of the Christ life a reality to us. By following the principle of divine law impersonally, impartially, and wholeheartedly we escape the petty standards and low ideals that are current among the publicans, the Gentiles, and all the other sinners who know not God. To be perfect as God is perfect is a high standard, but until we at least try to attain it by practicing impartiality we shall never know the happiness that is independent of the world's variable scale of rewards and punishments.

The Christian's place in the life of his nation is that of the law-abiding citizen. The temperate, law-abiding citizen is the good citizen. To obey civil laws is not difficult when a man has become a law unto himself, truly obedient to the inner law of his being and in possession of dominion over himself through his indwelling Christ. The most highly accomplished citizen is the one that knows the Truth of the Christ and that lives according to his knowledge. Such a one has due respect for God as well as for all law. Impartiality, temperance, and self-dominion are all found in the citizen of the kingdom.

QUESTIONS

1. Aside from the effect of loyalty on ourselves what reason exists for our remaining loyal to our convictions?
2. What conclusive proof of his allegiance does the faithful believer in the Christ furnish?
3. What traits are characteristic of faith?
4. Why is the clear expression of our faculties so essential to us?
5. Is loyalty to our convictions an easy matter? Wherein lies the difficulty?
6. How may we know the happiness that is independent of the world's variable scale of rewards and punishments?

Lesson 4, January 27, 1957

UNITY SUBJECT—*Forgiveness and Health.*

INTERNATIONAL SUBJECT—*Need That Jesus Meets* —Matt. 9:1-13.

1. And he entered into a boat, and crossed over, an came into his own city.
2. And behold, they brought to him a man sick o

the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3. And behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

GOLDEN TEXT—*Son, be of good cheer; thy sins are forgiven.*—Matt. 9:2.

SILENT PRAYER—*I exercise the freeing power of forgiveness for all my shortcomings and offenses and those of others and I realize the freedom of the Christ consciousness from condemnation.*

Everyone has power to forgive sin, and it is

everyone's duty to exercise that power to the full. Jesus set us an example by forgiving all imperfection, thus releasing the sick from the sense of condemnation. The sick person naturally feels that he has somehow missed the mark; that he has transgressed at least one of the laws of health, or he would be well. He asks himself, "What did I do that I caught this cold?" or "What did I eat that brought on this indigestion?" The point to be stressed is not how he contracted the ailment, but what he is to do to get rid of it.

All illness is a departure from the normal state and as such throws the body into a condition of tension. The first step toward restoring the balance of healthfulness is to release the tension. Turning the mind completely away from the thought of failure and centering it on the thought of the poise and balance that is its natural due is an aid in regaining that poise and balance. As we come to understand our relation to God and the power of our word to extricate the mind from its delusions, we can remove the mental conditions that accompany illness and keep the body under its power.

Everyone has heard of cases where helpless invalids, in time of an emergency such as fire or other exciting occasion, have suddenly risen from their beds and walked, unassisted, to safety. The human body has great reserves of power, and we are learning to draw upon them in the maintenance of health.

A person departs from the standard that is fundamental in Being and gets the result in the defeat that follows; he sins against himself. When he or someone else who is careful to conform to the

divine standard again restores the currents of mental harmony, the discordant effect disappears, and the sin is forgiven. A mother forgives sin when she restores peace to her wrangling children. She is as effectual in her sphere of action as Jesus in His was when He said to the violent winds, "Peace, be still."

When the querulous faultfinder resolves to mend his ways and praise the good in everybody and everything, he is forgiving sin. When the material-minded man turns to spiritual thoughts, he is forgiving the sin of disobedience. It is the Spirit of truth in us all that is moving to these divine ends, and when through its inspiration we find out the law of God and conform to it, then harmony reigns in mind and body; our sins are forgiven.

It is as easy to say, "Thy sins are forgiven," as to say, "Arise, and walk." The important thing is to be able to speak either command with authority or enabling faith that it will be obeyed. Healing is proof that forgiveness is complete. Medical science is now establishing in patients the belief that they can rise and walk immediately following illnesses that would once have kept them bedfast for weeks or months.

The apostle Matthew represents the will, and his introduction in the text of this lesson is appropriate. The will plays a part in all forgiveness as well as in all healing. Matthew "arose, and followed him." The will follows the conviction of power to rise.

Laborers in the harvest of spiritual Truth must busy themselves with the legitimate work of the kingdom. This work includes teaching, preaching,

and healing. There is no healing without understanding of the Truth involved in it. Jesus knew His work and discharged it with authority and dispatch. He did not classify diseases into curable and incurable. He healed all forms of illness by the same method: faith in the healing power of God and divine love, which includes all within its scope. We can do likewise.

QUESTIONS

1. Who has power to forgive sins in general?
2. In healing by spiritual means what is the first step?
3. Can we learn to draw on the body's reserves of power?
4. Can we sin against God? Give reasons for your answer.
5. Has the Spirit of truth a part in the forgiveness of sins?
6. What part does the will play in forgiveness?
7. Do we need to be convinced of our authority to forgive and to heal?

ONENESS

The more deeply we understand that we are one with the Source of all power, the more we shall partake of this power and the less thought we shall give to externals. We shall do whatever we have to do that is really constructive and we shall be sustained by the same law which has sustained all who have ever worked according to it.—W. JOHN MURRAY.

A Morning Meditation

For all the simple pleasant things
That through the year have filled my days,
The wholesome, common joys of life,
My heart goes out in grateful praise;
For home and loved ones, friends so dear,
The fellowship of those who care;
For daily life-sustaining bread,
The bounty that is mine to share;

For love light in the eyes that greet
Mine tenderly from day to day;
The cheery, kind hello that gives
A heartening glow to ease the way;
For beauty of the morn and eve,
The loveliness my eyes behold—
Mine to enjoy though I possess
Little of wealth in measured gold.

We call them simple; yet profound
Is all this mystery of love,
Deep calls to deep nor understands
The greatness of the power above.
But with a growing faith we may
Accept our good and grateful be
That we have learned God's law of love
Will fill our life with harmony.

—*Della Adams Leitner*

Silent UNITY

My life is new each day in Christ, and new light and new understanding are mine.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

MUST TELL YOU ABOUT the wonderful changes that have come into our lives since I wrote to you a year ago and asked for your prayers.

I had been a Truth student for years and was trying frantically to practice all I had learned, but my problems continued to mount until I could no longer cope with them. My husband was a chronic alcoholic, well on his way toward a mental hospital, and no longer able to look after our business which was on the verge of bankruptcy. There was not enough money to pay the grocery bill, and our home life had reached an impossible situation, with our son so upset over the change in his father that it was affecting his school work, even his health.

I wrote you and received at once your wonderful letters of encouragement and an affirmation by which I lived hourly, but it was still a long time before any visible outward sign of change occurred. In fact, things really became worse to all appearances. But there was a change in me. I received new strength, new courage, and a feeling of inward peace and as-

surance that, having committed all to God's care, H would see us through.

As I said, things seem to grow steadily worse an by Christmas time I was afraid that my husban would destroy not only himself but his family a well. But he entered the hospital shortly after tha and it was during his stay there that he found hi way into Alcoholics Anonymous, and truly, a miracl has been wrought. Through the grace of God, you prayers, and those of many kind friends in A.A., h is well on the road to recovery in mind, body, an soul, and I thank God from the depths of a gratefu heart. Only He could have made the crooked place straight.

My husband is no longer a scoffer. He now read *Daily Word* with us every morning at the breakfas table and he attends church and Sunday school regu larly. All our problems are not solved yet, but w are again a happy family. Our bills are paid an our business is so much better that we dare to hop we can build it back on a paying basis. Truly, Go has been good to us and I cannot thank you enoug for pointing the way to me and teaching me to re main steadfast in time of trouble. May God bles you in the wonderful work you are doing. I hav never met you, but I feel I know you well.—*Mr. R.H.B., New Mexico.*

Filled with Plenty

I WROTE FOR PRAYERS that we might sell our hom in the mountains and find a right home in the cit The perfect owner came "out of the blue" and i

stantly fell so in love with our little mountain that she bought it immediately. Now we have just purchased a home near here and soon should be moving into it.

My grateful appreciation to all of you wonderful people for your prayers. I have had so many prayers answered and I thank God each day for my many wonderful blessings, and for the comfort Unity has brought to me through the years.—*Mrs. R.C., California.*

Hearken unto Me

THANK YOU FOR your prayers. My outlook changed rapidly, and I know that could not have been possible without your help. It is wonderful to know that I can turn to you when my faith needs strengthening. I am a going concern again—writing, doing my housework, and enjoying my family.

You have kindly offered to continue your prayers for me, but when things are going so well for me that would be selfish. Let it suffice that I have the comforting feeling that you are there ready to help me when I am in need. Believe me, I have never asked before, but now that I know the power of your help, I shall know where to turn—though, please God, I shall not need help again.—*Mrs. C.R.P., Canada.*

I WROTE TO YOU asking your help in prayer for me to reach a decision as to whether to try to re-enter the field of teaching, which I had left to assume the business responsibilities of my family's interests. After I had reached my decision and gained courage

to try, I again asked for your prayers that God woul help me to attain the goal that I felt many times wa too hard to try for. But your prayers along with min to our Father for guidance were certainly answere and in a way that I consider a modern miracle. I wis I could tell you the wonderful feeling I have fror this experience, for it all unfolded as beautifully a a flower unfolds under His loving care. I have bee given a wonderful position with a higher salary tha I ever expected, in the very field where my heart ha always been, where I shall be able to do so muc good for the underprivileged. I just cannot believ it is true, but all I can humbly say is, "It is obviousl a gift from God," for you can see it at all angle as such. My friends were all surprised, and it is in deed a lesson for many of them for prayer. I canno thank you enough for your help. I am inclosing money order for ten dollars for you to use in you wonderful work to help you to reach those who nee you, too, so much.

I wish I could tell you what a wonderful revel ation this has been to me of the power of sincer prayers. I wish everyone could have such an ex perience to know He is so close to us all and also t know you and the wonderful help you give all wh need it.—*E.E., Pennsylvania.*

Unto Us a Child

FIVE MONTHS AGO I gave birth to a lovely baby gir Prior to that I received your motherhood lessons. have been intending to write ever since and I ar sorry that I didn't, for I owe you and God my thank

My baby was large for a woman of my pelvic ze, according to the doctor. Nevertheless, my de- very was easy and uncomplicated. Right away every- bdy told me how wonderful I looked, and my health nd weight are better now than they have been in a ng time.

Your wonderful lessons were such a help to me d such a source of strength and comfort when my ne arrived. My baby is as lovely, healthy, and autifully formed as any baby could be.

I am only twenty and I know that I have far to in my understanding of Truth. But in my opinion ur teaching is the most advanced there is. To me is the only way of life. Thank you and God bless u.—*Mrs. F.S.G., Washington, D.C.*

His Truth Is a Shield

ST A NOTE TO TELL YOU of the wonderful pro- tion I experienced during three weeks of constant vel. I had written you before I started out, asking t you remember me in your prayers. The outstand- ; proof of divine protection was when I was on ard ship during a very rough seven or eight hours the ocean. Most of the 138 passengers were ill, o about half of the crew. I am unaccustomed to an travel, but in spite of the roughness, the pitch- ; and rolling of the ship, I ate a good dinner and t fine all of the time.

Everything went very smoothly during the whole e I was gone. In addition, I made many lovely v friends and had nothing but pleasant experi-

ences. I cannot express my gratitude for the m
wonderful travel experience of my entire life.

My thanks cannot be completely told in wor
but my prayers are with you each day. May your w
continue to encircle the world, and grow with e
passing day.—Lovingly, *J.M.W., Nebraska.*

Father, I Thank Thee

"PRAISE GOD FROM WHOM ALL BLESSINGS FLO
After receiving your letter I seemed suddenly to
that with our discouraged attitude nothing g
could come to us. I said to myself, "Now is the
of salvation. The Lord wants you to have the des
of your heart now." Then I thanked the Father t
I even now have the desires of my heart; I sta
counting my blessings, and I find they are so ma

The very next day my husband met a former a
ciate in the clothing business on the street who as
my husband to come to work for him at about $
a month more than he was getting. This is his sec
week on the new job and he loves it. Not only is
work much easier, but it is in walking distance f
where we live. Before, he had to drive twenty-
miles to work.

We can now see our way to being comple
out of debt in a few months. It is really a miracle
way it came to pass without our lifting a finger.
both send our heartfelt thanks for your prayer
our time of need. It was just the encouragement
needed to help us over the top.—*Mrs. J.L.T., C*
fornia.

UNITY CENTERS AND CLASSES

e following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

ingham—Katheryn Jarvis, 2803 High-nd ave

ARIZONA

be—Sarah Lightle, 117 E Oak
eniz—Harold Irving, 2238 E Mc-bwell rd, Lot C-9
con—Lilian Cook, 603 N 3d

ARKANSAS

Springs—Mildred Brown, YWCA
e Rock—Mildred Brown, 1504 Spring

CALIFORNIA

mbra—Albert Ransford, 25 N 2d
dia—Irene Malloy, 6 N 1st
rn—John Hinkle, Congregational rch
rly Hills—Ruth Rae, 200 S Canon
onk—Joseph & Mildred Haggerty, 9 Cordova
orts—A Williams, Derby & Warwick
o Valley—Edith Gruenwald, 1025 ow Canyon rd
on—Harriet Nichols, 1044 Mt Vernon
ston—Margaret Butterworth, 115 N ester
r City—Dollee Phillips, 3979 Tilden
udido—Alma Ladd, 203 E 5th
o—Edward Jennens, 985 Palm
dale—Clifford Carpenter, 119 S Ken-d
attan Beach—Winifred Dietz, 32d & hland
wood—Maude Galpin, 226 E Spruce
rescenta—Mary Adams, 2819 Mont-
olla—Lola Mays, 7522 La Jolla
Beach—Sarah Switzer, 935 E Broad-
Angeles—Ernest C Wilson, Norma ght Jones, C Franklyn Kelly, 635 Manhattan Pl; Helen Mouton, 4419 tler; Carrie Love, 1540 W Jefferson
to—Russell Kemp, 201 Eye
bello Park—Gertrude Hall, 6169 tbside
*-Helen Wade, Churchill manor, wn & Oak
Hollywood—Joseph & Mildred gerty, 4871 Lankershim blvd
nd—Alma Morse, 144 Athol
side—Sonja Samiran, 1st & Ditmar
na—Max & Frances Flickinger, 293 uclid
a—C L & Gertrude Tuntland, 524 asadena
ond—Winifred Deming, 1125 Nevin
de—Loren Flickinger, 3843 7th
ento—John Hinkle, 1025 9th; che Evans, 3728 Marconi
San Bernardino—Henry & Harriet Nicholls, 763 D st
San Diego—Marie Fleming, Robinson bldg, 520 E st
San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean
San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
Yucaipa—Unity, Woman's Club

COLORADO

Colorado Springs—Ann Winstead, 1307 W Colorado
Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 3200 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield
West Hartford—Faith Cornwall, 1 Walbridge rd
New Haven—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel; Ann Sandefer 1733 Eye st N W

FLORIDA

Clearwater—Mary Powell, Chamber of Commerce auditorium
Daytona Beach—Mary Huck, 174 B'way
Delray Beach—Eva Rosencrans, 415 E Atlantic
Ft Lauderdale—Nora Campbell, State Theatre bldg; Maud Guitteau, 235 SE 5
Ft Myers—Ann Werner, 1200 Lafayette
Hollywood—Nora Campbell, 112 Harrison Arcade

Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee
Lakeland—Lucile Miller, 127 S Massachusetts
Lake Worth—Fermor Manley, 628 No H
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave

GEORGIA

Atlanta—Wendell Mixson, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Unity, 108 E Mulberry
Champaign—Viretta Sutherland, 528 E Green
Chicago—W I & Anna Hoschouer, 306 S Wabash; Gladys Spaulding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Coleman, 6156 S Cottage Grove
Decatur—Hazel Erisman, 1919 E Wood
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Peoria—Eva Conover, 733 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
Indianapolis—Charles Roth, 907 N Delaware; Frederick Andrews, 8 E Market

IOWA

Des Moines—Whipple Bishop, 3118 Grand
Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 2160 N Oliver

KENTUCKY

Louisville—Maebel Carrel, 1322 S 4; Ruth Cox, 2907 Virginia

LOUISIANA

New Orleans—Elois Echlin, 4730 land; Ruth Murphy, 3722 St Ch
Shreveport—Unity, 721, College

MAINE

Portland—Unity, 93 High

MARYLAND

Baltimore—E Roy Feldt, Southern

MASSACHUSETTS

Boston—Elinor MacDonald, 30 Hu ton
Cambridge—Edna Titus, 881 Mas setts
Worcester—Elinor MacDonald, Ac bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S
Battle Creek—Ferne Mack, W League bldg
Bay City—Aelola James, 404 S Mc
Birmingham—Frank Glabach, 203 ter bldg
Detroit—Eric & Catherine Butter 17505 2d blvd; Unity, 4221 Eas Virginia Shipley, 115 E Grand Lois Anderson, 146 Englewood
E Lansing—Roxie Miller, 425 W River
Flint—Michael Giannuzzi, 1201 politan bldg
Grand Rapids—Leon Miller, 530 S ave NW
Grosse Pte Woods—Eve Edeen, Mack
Jackson—Ferne Mack, 400 S Jack
Kalamazoo—Amy Moffett, 209 W
Lansing—Nora Hines, 217 Townse
Midland—Aelola James, Communit ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Blanche Joki, 71½ N S
Royal Oak—Walfred Taurainen, Troy
Saginaw—Michael Giannuzzi, W club

MINNESOTA

Minneapolis—Lila Ranney, 2300 He

MISSOURI

Independence—Fannie Baldwin, Delaware
Kansas City—Louis E & Ethel 707 W 47th
Lemay—Julia McKee, 3701 Bayle
Lee's Summit—Unity Village Cer
Overland—Kate Evans, 2422 Good
Springfield—Polly Weeks, 213 E C
St Joseph—Osla Jones, 1202 Felix
St Louis—Sig Paulson, 4526 W Hilda Westermeyer, 3616 Florence Brummer, 4621 S Kin way; Ethel Bradley, 4328 Easto

MONTANA

Billings—John Wilkinson, 101 Le
Bozeman—Mary Wessel, 103½ Arma

ge—Mary Wessel, YMCA
at Falls—Esther Lewis, 1023 2 ave S
ingston—Mary Wessel, 322½ W Cal-
ender

NEBRASKA

aha—C N Broadhurst, 1317 N 42d

NEVADA

o—Fay Caswell, 847 University

NEW JERSEY

ury Park—John Manola, 3d & Emory
kensack—Eleanor Drew, Woman's
ub
tclair—Gladys Stevenson, 6 S Ful-
rton
ark—Edith Berry, Benzell hotel, 456
road
rson—Gladys Stevenson, YMCA 128
ard
tcwood—Louise Gerhold, 365 S Maple
ton—Edith Berry, 489 W State

NEW MEXICO

uquerque—Mina Stevenson, 1219 Ti-
cas ave NW

NEW YORK

ny—Marian Hoagland, YWCA
alo—Lillian Matthews, Statler Hotel
hing—Adele Woodruff, 135-42 40 rd
st Hills—Adele Woodruff, Tennis
ill, 6 Burns
t Neck—Emma Jean Sartori, Com-
unity church
a—Howard Bradford, 436 N Geneva
rook—Stella Wrenn, 451 Sunrise
Rochelle—Ethel Nickelsen, YMCA
5 Division
York—Georgiana West, 1 W 47;
ichton Boatwright, 57 Park ave;
ephine Siemon, 400 E 59; Stella
enn, 15 E 11 st; Nanna Sutton,
1 W 125, Rooms 2 & 3; Janet Hol-
d, 2523 7th ave
ester—Elise Rosenburg, 55 Prince
ectady—Marian Hoagland, 6 Ferry
Cliff—Adele Woodruff, 112 Downing
use—Howard Bradford, 110 Onon-
ga A
e Plains—Eleanor Drew, 254 Martine

NORTH CAROLINA

ville—Velma Hoffman, 430 McDowell

OHIO

n—Wm Fischer, 1075 W Market
on—Fred Beale, 2508 Market N
nnati—Erna E Wissmann, 2853
dison rd; Millie Leslie, 18 W 9
land—Earl & Martha Anthony, Ho-
Cleveland; Cleo Lee, Masonic tem-
. 3615 Euclid
mbus—Joe Jones, 50 West 5th ave
on—Ethel Crouch, 1008 Grand ave
lton—Unity, 117 Ross
field—Charlotte Dunn, 29½ N Wal-

Marion—Ethel Wallace, YMCA
Springfield—Gordon Taylor, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Unity, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

OREGON

Eugene—Hugh White, 1215 Oak
Portland—Ross Goodman, 811 NW 20

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Memphis—Hassall Self, 1911 Madison; Montee Falls, YMCA bldg.
Nashville—Susan Smart, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, 5002 Caroline; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 1509 B ave M
San Antonio—Mary Myles Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 2701 Rockefeller
Pasco—Beulah Scott, 1125 W Nixon
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Richland—Beulah Scott, Dessert Inn
Seattle—Ross Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindes, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Louise Thies, 595 Victoria

Vancouver—Herbert Hunt, 1557 W Ro way
Winnipeg—Dorothy Lundgren, 360 S

ENGLAND

Easington Village—Thomas Merrin 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope race, W 2
Nr Whitstable—Olive Hacking, 14 sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Dur

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—I 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, M (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godes Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, land; Shigeharu Uchida, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

God a Present Help

BY H. EMILIE CADY

That God can help you right now is the encourag- message of H. Emilie Cady in her book *God a Pres- Help.*

While all Christians know that the work of Jesus s to teach man a higher way of living, Miss Cady s us that many people overlook the fact that He al- proved that God is the source of everything we have want that is good.

"God is our all-sufficiency in all things," she writes. e is the infinite supply, 'above all that we ask or nk,' of all that the finite creature can possibly need lesire."

According to Miss Cady, many of us do not receive ause we mistake our hopes for faith. "Hope expects answer sometime in the future; faith takes it as hav- already been given," asserts Miss Cady as she re- ds us of our inheritance, the more abundant life.

In eight absorbing chapters, *God a Present Help* ws how perfect health, happiness, and prosperity be realized.

(*God a Present Help* is priced at $1 a copy.)

NEWS *from* UNITY

Coming Next Month in UNITY

An article entitled "Great Expectations" and written by Maria Ann Aigner, begins:

"Our thoughts are like lumber in our lives: they form the building material for our achievements. This is a statement of a law that holds a tremendous responsibility for each of us. All history, all the records of the greatest men through the ages, and all the evidence of our senses bear witness to these words. We are the creators of our own lives. We actually receive whatever we truly desire in our minds and hearts. . . .

"Nothing can change the law. It stands for all men. We only have to follow the law to draw to ourselves the exact amount of happiness we desire."

You can read her suggestions for effective use of thought-images in your 1 month's *Unity*.

How to Be a 'Modern Good Samaritan

You can be a moc "good Samaritan" and fi need greater than any m rial need—the need for s itual understanding. H By joining the work of j viding free Unity litera to those friends across sea who are not permitte send money outside of t countries, or to those her this country who have yet seen our literature.

Unity's Good Neigh Fund provides this free erature that spreads T all over the world. It is s ported entirely by the l offerings of Unity frie If you would like to b "good Samaritan" and h satisfy your neighbors' s itual hunger, your contr tion will be appreciated

od's Workshop

Do you know that you are minister? The article "You re a Minister," by Catherine rower, answers this ques- n in the January issue of *ood Business*. She writes: "It is interesting to note at the dictionary does not scribe a minister as the low we hear on Sundays, o comes to dinner occa- nally, and for whom we look and act our best. ther, a minister is defined 'ambassador, servant, one o supplies things neces- y, needful or helpful, one o administers services to fellow man.' "

Good Business is a helpful ndbook for those in all artments of God's work- p. It shows them that us' teachings are the ndest basis for business hods and relationships wn. It helps them apply se principles in their own inesses. *Good Business* es timely accounts of men women who have tried g Christian principles in iness and achieved re- ds, both spiritual and erial.

ou can put yourself and your practical-minded nds on *Good Business* azine's list of subscribers only $1 a year.

The Role of Wee Wisdom

Wee Wisdom plays an important role in the lives of many fortunate children today. It builds character by guiding, entertaining, and instructing them with stories such as these that are in the January issue:

"Substitute for Joe," by Olive Rambo Cook. A heart-warming tale of the heroism of twelve-year-old Ricky Linton. When Ricky promised Joe he would take over his paper route for a few days, he had not bargained for a blizzard. This exciting story illustrates the importance of obeying the still, small voice of the conscience.

"The Winner," by Florence M. Davis. A two-part serial about two girls chosen to represent their school in a state spelling contest makes entertaining reading of a helpful lesson.

"David and the Spring Lock," by Lawrent Lee. This one is all about David Harrison and Benny Parks, a radio program, a locked shed door, and new-year resolutions.

Why not give a subscription for *Wee Wisdom* to some child this month? It is priced at $2 a year for twelve exciting issues.

Lenten Program Part of Three-Point Plan

Those who join in the Unity Lenten Program will be interested to know that this program is part of a three-point plan of home study for spiritual unfoldment extending over an entire year.

During the Lenten season Unity friends join in the Unity Lenten Program, based on the book *Keep a True Lent,* by Charles Fillmore. This is a time of consecration and prayer, beginning on Ash Wednesday (March 6 this year) and continuing through Easter Sunday.

In the summer months comes the Unity Summer Demonstration Program. This is a time of demonstrating some specific good and consciously putting into practice the Truth as set forth in the book recommended for the program.

In the fall, coinciding with the beginning of the school year, comes Lessons in Truth Week. This is a time for study and review of the basic Truth principles set forth in the textbook *Lessons in Truth,* by H. Emilie Cady.

You are cordially invited to observe Lent the Unity way this year. For your convenience a more complete description of the Unity Len Program is given on anot back page of this issue.

"What Can I Do?"

What are you willing to to help make peace possib In "What Can I Do?" in January 13 issue of *Wee Unity,* James A. Decker t us that no matter who are, or what we do for a ing, we can help prom world peace right n wherever we are!

His plan for attain world peace is based on universal law of cause a effect. No magic formula offered; this plan is a sim one (as great ideas usu are) and has too long b overlooked by all but very wise.

You will want to r this stimulating article, a the many other artic poems, and features of c standing quality that m this magazine so particula helpful. Of special value the weekly "Things to Remembered" column Lowell Fillmore, presid of Unity School. Mr. F more's wisdom is reflected these articles as a beacon t guides others to God.

Why not order a subsc tion for *Weekly Unity* a make its weekly inspirat

part of your life, as thou-
nds of others have? It is
ced at $1 a year.

s the Little Things at Count!

Send birthday greetings in
vonderful way with Unity
hday booklets. These lit-
booklets let your friend
ow you really care, for in-
d of the conventional
hday card, you will be
ing a gift of inspiration
will be long cherished.

Your Birthday Promise
phasizes the good that
n new year holds for us
h nine inspiring medita-
ns based on the popular
m "This Is the Year," by
sell A. Kemp. Its theme
future promise is sym-
zed by the full-color pic-
of a rainbow on its
er.

God Bless Your Birthday
ies your blessings to your
nd in the stirring words
twelve prose selections
eleven lovely poems. Its
er is a full-color photo-
ph of a blue bird among
ering blossoms.

end the special booklet
Is My Health in place
n get-well card. Its mes-
of faith will help your
nd in need of health to be
e whole again. It con-
s articles of healing by Charles, Myrtle, and Lowell Fillmore. The beloved poem entitled "The Prayer of Faith," by Hannah More Kohaus, is featured prominently. The beautiful full-color cover shows a flower garden in bloom.

These booklets are only 10 cents a copy, or 12 for $1. A suitable mailing envelope is included for each booklet.

Visit Your Unity Center

There are now more than two hundred and fifty Unity centers dedicated to serving Unity friends and students. These centers offer devotional and healing services the year around. Study classes are also taught during many months of the year.

If there is a Unity center in your city, why not go to one of the regular services soon and plan to attend one or more of the study classes that are being offered. You will enjoy the fellowship with others who attend these services and classes, meet many new friends, and your study will help you find a richer, freer, happier life.

Consult your telephone directory for the location of the Unity center in your vicinity, or write to Unity headquarters for the information.

THE FOUNTAIN OF TRUTH

—*Charles Fillmore's Books*

Since Unity began sixty-seven years ago, its teaching has helped millions of persons. One man, Charles Fillmore, is largely responsible for the Unity philosophy. Its basic principles are contained in these ten books by Charles Fillmore:

Atom-Smashing Power of Mind, The Twelve Powers of Man, Jesus Christ Heals, Keep a True Lent, Chistian Healing, Mysteries of John, Teach Us to Pray, Talks on Truth, Prosperity (all $1 each), and *Mysteries of Genesis* ($2).

A Charles Fillmore Index

The ten Charles Fillmore books comprise a valuable library for the serious Truth student. Although they are indexed separately, there has been a need for an index of all ten under one cover.

This index, a paper-bound book titled *Index of Charles Fillmore's Writings,* is now ready to serve as a convenient guide to what Charles Fillmore taught. Rather than set a price on this index, since its value is commensurate with the size of your Charles Fillmore library, Unity has decided to distribute it on the love offering plan, and accept the valuation you place on it. You may obtain the index by sending your request and your offering to:

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

You may purchase the complete set of ten Charles Fillmore books plus the new index for only $10.

An Invitation to You

You are invited to take part in the 1957 observance of the Unity Lenten Program from March 6 to Easter Sunday, April 21.

Unity believes we can keep Lent best by denying ourselves harmful negative thoughts instead of material things. Powerful positive thinking is the method Jesus employed to overcome all mortal tribulations and achieve His supreme triumph—victory over death. The book *Keep a True Lent,* by Charles Fillmore, makes it easier to go forward in the Christ Way. Seventeen faith-building chapters prepare you for your Lenten study, followed by forty-seven lessons (one for each day of the Lenten season).

Unity's program for Lent may be observed by:

(1.) Reading daily from the book *Keep a True Lent,* according to the directions in *The Lenten Guide,* which accompanies it.

(2.) Reading your Bible daily, following the events and teachings of Jesus' ministry. (Daily references are given in *Keep a True Lent).*

(3.) Taking time for earnest prayer and meditation.

(4.) Avoiding negative thoughts and fixing your mind on the abundant blessings of God.

Keep a True Lent is priced at only $1. (If you already have the book, Unity will be happy to send you a free copy of *The Lenten Guide.*)

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Begin Your Day the Unity Way

Daily Word greets the new year with powerful affirmations, such as: "Let us decree that in this new year we shall put spiritual ideas into practice in our lives, that we shall live in the presence of God, that we shall express the Christ in us, that we shall behold the Christ in others."

Daily Word helps one to draw nearer to God, to keep spiritual ideas uppermost in mind, and to claim more of God's blessings. Besides a stirring lesson for each day, the January issue of *Daily Word* contains a poem entitled "Daily Prayer," by Winifred Brand, which reminds us of the importance of letting go of our past mistakes; "New Snow," a poem by James Dillet Freeman taken from his book *Be!*; and an article by Martha Smock entitled "I'll Never Be the Same Again" in which she writes:

"The change may be imperceptible to us, but could we somehow see ourselves objectively as we are today and as we were say five or ten years ago we should be able to see how different we actually are. And even those of us who look longingly to other days would say with thankfulness, 'I'll never be the same again!'"

She tells how the gradual process of growth and change can be accelerated, our sleeping powers and potentialities awakened.

Daily Word offers so much for so little—$1 gives you a full year of its help and inspiration.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

30TH BIRTHDAY
OF THE TEEN-AGER'S BEST FRIEND

In January of 1927, thirty years ago, the first Unity magazine for young people was published. It was called *Youth,* and its cover bore the words: "For all young people who find living the most interesting thing in life." Then, as now, its purpose was to help young people live happier lives—to be a best friend to them.

A sample letter from a *You* subscriber shows that it is still succeeding in achieving this worth-while goal:

"I am fifteen years old. I have subscribed to *You* for the past few years, and each issue has been a wondrous source of knowledge and happiness to me. It has helped me in my relations with others, schoolwork, and many other things. I wouldn't give up my subscription for a million dollars."

This month *You* contains an absorbing article about Lawrence Welk written by Dena Reed. It tells what makes the famous musician tick, giving a character-sketch of his background and personality and presenting the secret of his phenomenal success.

Each issue of *You* contains stories and articles that are as helpful as they are entertaining. Poems and special features add to its inspirational value and its merit as a best friend for teen-agers. Will you help celebrate *You*'s birthday by helping it to reach more teen-agers? It is priced at $1 a year.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

THANK YOU! THANK YOU! THANK YOU!

Joyful thank-you letters from Prosperity Bank users flood the Unity mail each morning. Comments such as these are received:

"I wish it were possible for everyone to know about this wonderful Prosperity Bank plan, there would be no poverty!"

"We do not have a large income, but we are always able to meet all our bills since I started using the Prosperity Bank."

"The use of the Prosperity Bank, the conformity to each statement of the drill, the prayer, is one of the most profound methods anyone could ever use—and it works!"

Why not let the seven-week Prosperity Bank plan help you put the spiritual law of prosperity into action, too? Order your Bank on the coupon below today!

UNITY SCHOOL OF CHRISTIANITY, LEE'S SUMMIT, MISSOURI

Here is my order for three UNITY gift subscriptions and a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

HE BEGINNING OF A WORK TANDS FOR THE WHOLE.

—*Ausonius*

In charting your course for the oming year, remember that the ook *Beginning Again,* by Frank B. Vhitney, will help you make that ll-important good beginning for 957. It will keep you filled with ne enthusiasm, courage, and faith ou need to bring you further to-ard your goals.

This book contains seven inspiring chapters hat can help you earn a larger income, gain new iends, improve your health, develop greater poise nd self-confidence, or change your life for the etter in many other ways. They are listed below:

"The One Desire of All Men"

"The Approach to Life: Understanding God"

"Prayer without Mystery"

"Governed Solely by the Law of God"

"A New Beginning in Health"

"Making a New Start in Personal Finances"

"Trying Anew to Solve the Personal Equation"

Each chapter is accompanied by one of Mr. hitney's popular poems and a page of appro-iate scriptural quotations.

Order your copy now and begin building your w life. *Beginning Again* is priced at $1 a copy.

NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

New Year Meditation

Maurine Hathaway

I shall remember lovely things
  About the dear old year
Now drifting silently into the past—
The loving friends, the pleasant smiles
  And words of help and cheer
That brightened every day from first to las

I shall recall spring's silver rain
  And bird songs clear and sweet,
The summer blossoms, bees, and butterflie
The autumn's golden splendor
  With its harvest hoard complete,
And winter's opal dawns and evening skie

I shall remember strength renewed
  Through faith and quiet prayer
For every duty given me to do,
And that God's tender love which made
  The old year days so fair,
Infolds me still to bless me in the new.

UNITY